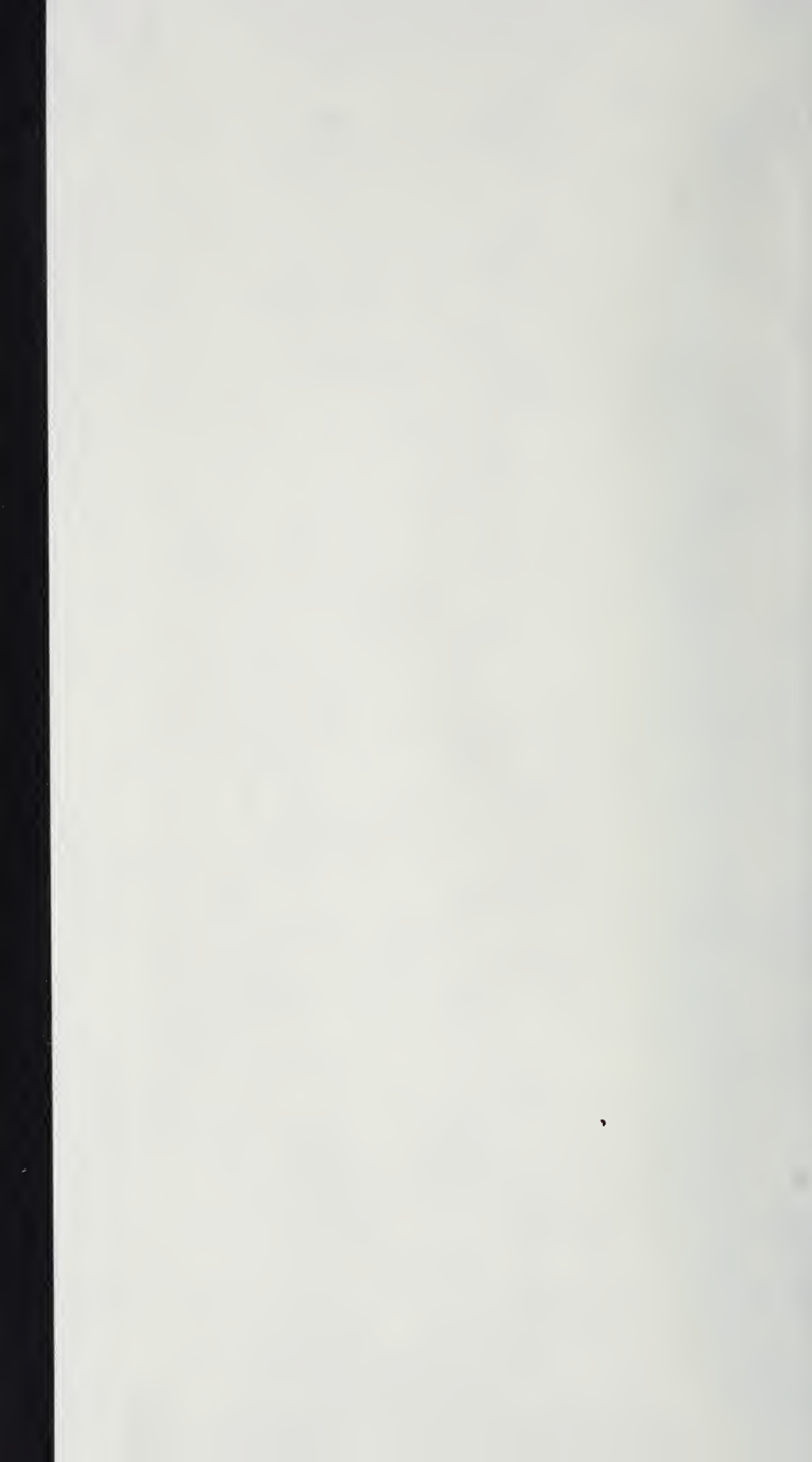


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ETHIANISM:

OR THE

Wise Men Reviewed.

✓
BY RIPLEY.

*"Man is not born to solve the mystery of existence,
but he must nevertheless attempt it in order that he
may learn to keep within the limits of the knowable."*

—GOETHE.

ATLANTA, GEORGIA:
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PREFACE.

Philosophy philosophizes on the facts known to the vulgar; if the vulgar were to turn about and philosophize on the facts of philosophy and religion, it would be most presumptuous in the vulgar, and no doubt both religion and philosophy would be disgusted. Yet, a little of the every day common sense of the vulgar, thrown into religious and philosophical discussion, might have a salutary effect.

But the man who does this runs great risk, or rather he runs no risk at all, for it is morally certain he will be called shallow, superficial, commonplace and all that. Mystery, or mysticism, seems the measure of profundity in religious discussion; great words and intricate logical formula, to which no reader, perhaps, attaches the same meaning as the writer, is the measure of profundity in philosophy. And this is all natural enough, for since no writer is capable of anything profound, his only chance of attaining unto profundity is to so express himself that the reader has room to imagine it. Just so soon as the writer expresses himself in a way to be understood, he is superficial and commonplace.

If perchance there is anything in this little work at all approaching profundity, it will be found in the

thoughts, and not in the language. The writer offers the reader no idea he has not himself, which is, perhaps, additional proof of a lack of profundity. And he aims to so express himself that the reader will have the idea and retain it. Hence the unorthodox "we" is used, which means both the writer and reader, since the writer aims for the reader to go with him; hence some slang is used, and even ungrammatical expressions, if thought best, to fix the attention of the reader. The writer's purpose is to give the reader certain concepts, and to prevail with him to accept them as objectively true; whatever policy he has thought would produce the result has been adopted, regardless of what literary critics may think about it. This affront, no doubt, the critics will resent in approved style, if they give me any attention; and it is right they should do so, since it is their special business to see to it that the English language is not imposed on, and that all writers are orthodox.

An original Mss. of 2,000 pages was simmered down to 600 and that down to this. As so much is attempted in so small compass, necessarily the style is jerky and somewhat dogmatic; like the dictionary it changes the subject often without always an apparent connection, since there is not space to lead up from one position to another in a proper deference to the reader's mental processes.

As to the why of this concentrated presentation the writer is unknown, and on all such the publisher looks

with a decided askance. After two efforts by letter to submit the Mss. of 600 pages for examination, which were not even answered, the writer became discouraged; and, not being a man of any great patience nor withal gifted in soliciting charitable contributions, he decided to bring the work out on his own responsibility. But to do this he had to make the thing mighty small; for that was the size of his pocket-book.

The price is pretty steep for the amount of paper and printer's ink invested, but the thing is not sold by pound, neither by the yard. It is my judgment that a work of this kind is worth a cent a page if it is worth a centipede. As the book will be left to make its own way of its own "heft," without the puff of advertising and the halo of a publishing house to illuminate its merits, the purchaser is likely to see the size before purchasing the book; and if the buyer does not buy, perhaps he will not be seriously damaged by the price.

RIPLEY.

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CHAPTER I.

ETHER AND SYSTEMS OF EXISTENCE IN ETHER.

Ether Unknown: Systems of Existence known to the Intelligences of the System. The Infinite God of Ether: The local Gods of Systems and Parts of Systems. A Foundation laid for Something more Concrete and perhaps more Interesting.

The two great facts of existence are Ether and individualization in that Ether. Ether is infinite, filling all space as well where individuality is as where it is not. Individuality is finite, occupying certain limited space. But in occupying that space it is but super-addition in that Ether, which Ether is the same everywhere. Individuality in nowise displaces Ether; for this Ether is in everything and everything is in it; in it not only we, but also the planet and star move and have their being.

The universe is one system of existence in this Ether. It is a system of existence because possessing certain properties, qualities or attributes; and these qualities or attributes differentiate the universe, not only from the infinite Ether itself, but from all other systems of existence that may be in that Ether. Man, as a part of the universe system of existence, possessing the same qualities as the system, is capable of knowing the system in those qualities. But he is incapable of knowing Ether, or any other system of existence in that Ether, for they

do not possess the qualities of the universe; therefore, no qualities in which he can realize them. If he undertakes to conceive of Ether, or of any other system of existence but the universe, he must needs impute to them the qualities of the universe, for he is incapable of knowing them in any other qualities. But when he imputes to Ether, or to other systems of existence, the qualities of the universe, he makes them, thereby, a part of the universe, and is not thinking of Ether or of those other systems. Man can only grapple with Ether and external systems in the intellectual way by conditioning them as the universe is conditioned, and, the moment he does that, they are not Ether nor external.

Man knows something of the universe as far as the telescope reaches; he knows not how much farther it may go, or what there is in it. He knows the universe in the qualities he has capacities to realize. The universe may have other qualities, but man knows nothing about them; if there, they are beyond or outside his capacities. If he had other senses he might know more; if he had fewer senses evidently he would know less; for each sense is adapted to knowing the universe in certain qualities. The qualities and attributes in which man realizes the universe are rather limited in number; the great variety of individuality that makes up the universe comes of difference of degree and combination of these few qualities.

If Ether has none of these qualities in any sort of combination, man evidently can know nothing of Ether;

he cannot see it, he cannot conceive of it, and evidently he is not conscious of it. If other systems of existence in Ether have none of the qualities of the universe, which qualities alone man can know, evidently we would know nothing about them, even if those systems surround us on every side. A thing six inches from a man's nose would be nothing to that man if it possessed no qualities in which he can realize it; and it possesses not such qualities if it has not the qualities of the universe, and if it possesses such qualities it is a part of the universe, and is neither Ether nor any other system.

Then if there are other systems of existence in Ether man cannot know it; if they are not there, he cannot know it; for no man can transcend his capacities to affirm or deny. But Ether within the planets and stars is scarcely comparable with Ether between, and if there are no other systems of existence in Ether beside the universe it certainly is not for want of elbow room. It is scarcely supposable that Ether exhausted itself in the creation of the universe, but man is prone to think so since it gives him very great prominence in infinite affairs.

It is believed by many that the universe itself is a dual system of existence conjoined in the same space, physical on one side, spiritual on the other. They believe that there is a seen, tangible universe system realized by the senses in the qualities of solidity, color, form, taste, smell, sound, and that there is also an unseen, intangible universe system conjoined with the physical,

which is realized by consciousness in the attributes of thought, emotion, will. The physical system is realized in physical qualities, through the senses and ideatively; the spirit system conjoined we know in spirit qualities by consciousness. We can't see spirit in others, nor outside the flesh; for spirit has no perceptive qualities otherwise it would be a part of the physical system, and would not be a spirit system. Nor are we conscious of other men's spirits; for consciousness is self-realization by the spirit that has the consciousness. But we can see the physical side of other men, and through that the spirit conjoined, in a way.

Now if spirit went out the flesh retaining its conscious personality and all its attributes we could not see that spirit, nor be conscious of it, if another man's, however near it might be; and we could only conceive of it as regards form and position. If these spirits went out from Earth to Ether, and other spirits from other planets and stars went out to that Ether also, then they would in that Ether form a system of existence as real as the universe. Yet we would know nothing about it; for it is a system of existence possessing no qualities in which we can realize it by any capacities we have. At the same time, however, those spirits would realize each other and their environment; for the intelligences of every system of existence harmonize in nature with the system of which they are a part, and know the system in the qualities they have themselves, just as man knows the universe system in the qualities he has. But

the query would be whether the intelligences of any one system know anything of another system. Man does not; he knows nothing of the spirit system of existence that may have gone out to Ether from the Earth and stellar existence. Do the spirits of that system know anything of man's spirit in the flesh? Echo answers. But we suppose they know nothing of his physical side; for spirit in this life only knows physical things through the physical side with which it is conjoined, and in the spirit system supposed the spirit individual there has no physical side, from the resurrection or elsewhere, and needs none; for it now knows only spirit things in the spirit way.

We repeat that the two great facts of existence is Ether and individualization in that Ether. The universe is one system of existence in that Ether. There may be many other systems of existence in Ether. And outside them all, yet within them all, is Ether itself. All systems of existence differentiate themselves from Ether in the qualities they have as systems: one system differentiates itself from all others by having different qualities from those others. One system, however, is not a system because it is not another: a system is a system because it is itself, and it is itself because possessing certain qualities, which qualities demark it, not only from Ether, but from all other systems not having the same characteristics. A horse is a horse because possessing certain qualities and attributes in certain degree and combination; a tree is a tree because possess-

ing the same qualities in different degree and combination. Both are of the same system because possessing the same character of qualities. Difference of qualities differentiate one system from another, and all systems from Ether. Difference in degree and combination of qualities differentiate one individual from another in the same system. There are but few features in the human countenance, yet scarcely any countenance but that in some respect differentiates itself from all others.

But what is Ether, and what is individualization in that Ether? Science identifies Ether and the universe, both at bottom are the Atom; the universe is the atom of the ordinary species. Ether is the atom of the vortex-ring kind. The Atheist, who refuses to go beyond the element, identifies Ether and the universe; both are composed of elements. Materialists identify Ether and the universe; all is matter. Pantheists identify Ether and the universe; all is spirit God. Philosophy identifies Ether and the universe in the absolute, which is God. Science tells us the universe came up out of Ether through nebula. Hegel tells us the universe is the self-development of the absolute. So that we may take it that Ether and individualization is abundantly identified. Ether and all systems of existence in Ether are identified in noumenon. But all systems are differentiated from Ether and from other systems by the qualities they have. Ether is that noumenon non-manifested; the universe is the noumenon manifested to man's capacities. The other systems is the noumenon

manifested to the capacities of the intelligences of these systems. What man calls phenomena is noumenon manifested to his capacities in certain qualities. To the intelligences of other systems phenomenon, there is noumenon manifested to their capacities in certain qualities. But noumenon in Ether as permeating all existence and filling all space is phenomenon to its own intelligence, and possibly to the "angels," "spirits of light," or such like members of the royal family. We plebian fellows who have come up through systems of existence, and out of many trials and tribulations, can only know noumenon as phenomenon on our plane, and we can't know noumenon at all in Ether, nor in any system of existence but our own. That is all man can do now; what he will do later we do not know at this writing.

Of course it will be objected that the identification of Ether with the noumenon of existence, as outside of manifestation, is outrageously gross, superficial and commonplace; it is not at all profound, mysterious nor learned. Well, just how gross is Ether? Is the grossness in the thing or in your concept of the thing? You perhaps conceive of Ether as very thin air, but is it that? The truth of the matter is that we do not know anything at all about what Ether is; we know just as much, and no more, about it than we do of the noumenon of existence outside our capacities, or where non-manifested; it is not manifested to our capacities in any qualities we are capable of realizing; it is not manifested in physical qualities; it is not manifested in spirit attri-

butes. Therefore, it is not matter, nor is it spirit, but it is "something" beyond and antecedent to both. It is unknown and unknowable to man, because possessing neither physical nor spiritual qualities, the only qualities in which man can know anything. It is unknown and unknowable to the intelligences of other systems because it has not the qualities of those systems, the only qualities in which they can know anything. It is only known to itself and the royal household, if such household there be. What the spirits of men will know about it after physical death no living man knows.

This much we do know about this Ether, however, let it be what it may: We know that it is infinite and absolute, and that the universe and all systems have come up out of it; we know that in this way it has created the universe. When we say come up out of it, and when we speak of Ether as outside the universe, we don't allude to space; for Ether is within everything and everything is in it; nothing is ever outside of Ether, nor Ether outside of anything in the space way; for space, like all our other terms, is for use in the system and has no application to Ether. But the universe comes up out of Ether and is outside of Ether in the sense that Ether in universe space is manifesting itself to our capacities in certain qualities and combination of those qualities. But the manifestation does not displace Ether non-manifested, which is continuous in all space. This non-manifested Ether is the one thing common to all systems of existence and to all space. Different

systems of existence, and different members of the system, the Earth for instance, may have all the local Gods they want inferred from the system, but the one God common to all systems and Ether, and from whom all other and local Gods come, is the infinite, absolute God, represented by the infinite Ether.

Now this Ether is the great fact of existence, the infinite, absolute fact, but at the same time all systems of existence, the universe among the rest, are small facts, finite facts.

But man in his egotism reverses this order. And he does so partly because he is down in the universe, so swamped in it that he can't see out. To him the universe, because he is a part of it and is capable of knowing something about it, is the great fact of existence; and Ether, and other systems of existence in that Ether, are not facts at all, they are "nothing," for the most satisfactory reason that man knows nothing about them. Philosophy speaks of the absolute as "nothing," until it self-develops into the universe; religion has the universe created out of nothing. And to those men who start from such foundation, nothing is about what the universe amounts to; religion, represented by Bishop Berkeley, says the physical universe is "nothing." Philosophy, represented by Hegel, says the spirit or unseen universe is also "nothing." So that if, in the creation of the universe you start with "nothing," you find that the thing holds its own remarkably well; it is "nothing" all the way through; nothing in the beginning, and

nothing in the end. But if you start with something a little more substantial, you find that the results are more substantial, and perhaps a little more satisfactory. If you begin with "something" you end with "something." If the infinite absolute, represented by Ether, is a decided "something," although unknown and unknowable to your capacities, then the universe within your capacities, both seen and unseen, is a decided "something," and by no means owes its existence to being within man's feeble ken.

Well, we are very much of opinion that the infinite absolute, represented by Ether is a very great "something" of which the universe is a small "something," equally real, manifested to our capacities. What this great "something" is when not manifested to our capacities evidently we do not know. And the qualities of the universe, whether physical or spiritual, in which the absolute manifests itself to our capacities, gives us no idea of the absolute in Ether not manifested in these qualities; nor does it give us any idea of the absolute as manifested in other systems of existence; for it could not possibly do so. Yet we must suppose that the absolute, as represented by Ether, has qualities and attributes; they are simply a huckleberry above our persimmon; we can form no concept of them; for if we could, then we could know noumenon as noumenon; but as it is, we can only know noumenon as phenomenon, on our plane or in the universe. It is bad on us, but we don't

see just how the thing is to be helped, unless we were "born again" and of a different and higher race.

The only sense in which Ether and other systems of existence in that Ether is "nothing," is that man knows nothing about them, and he knows nothing about them because they are not manifesting themselves to his capacities in any qualities he can apprehend. If, for this reason, you call the absolute "nothing," you make your capacities the measure of existence, and if you commit that folly you must needs accept all the errors that follow. And there is no source of error greater than this undue prominence which the wise men give themselves and the universe in infinite affairs. When man has humility enough to accept his proper place in nature, and nature's proper place in the absolute, then he will perpetrate fewer absurdities; he will then be capable of a more correct view of the concatenation, and many of the myteries of existence will fall away. The trouble now is that man, having in his vanity placed both himself and the universe on an high pedestal, by making the universe the whole of existence, and having it created for man's sole benefit, finds it impossible to conform facts with these assumptions, and there is much mystery in the land, most of which is of his own making. When man looks on himself as a part of the universe, and the universe as a very small part of infinity, then he will study both himself and the universe in a clearer light; there will be less fog and a better understanding.

Man is as real as the universe, and of the same mate-

rial; the universe is as real as the absolute, and of the same material; for both man and the universe is the absolute in certain Ether or part manifesting itself in certain qualities and attributes. Man, as a part of this system, has capacities for its realization, but for the realization of the absolute in Ether and in other systems of existence he has no capacity, and, like old uncle Ned, he must needs let the corn cake be.

We have thus far used the term Ether to represent the great noumenon of existence, by way of holding our concept to the rack. If objection is made to this, then we say it is what you all do. If you are an Atheist, then the elements outside the universe are represented by Ether; if you are an Atomist then Ether represents the atom outside the concatenation; it is the same if you are a Materialist, or a Pantheist. You have but two locations for a God, Ether and individualization in that Ether; you know your God manifested in individuality; you do not know him non-manifested in Ether. You don't know matter except as manifested in the physical individual; you don't know spirit except as manifested in the spirit individual. You don't know the atom except as manifested in its aggregations in the universe; you never saw an atom and you never will. The melancholy fact was long since announced that you ne'er shall see a molecule; then it is poorly worth while to be looking round for an atom. The most powerful microscope says not one word about them. And one wonders, if the power of the best microscope were taken as a unit,

just how many microscope units it is supposed we fall short of seeing an atom. Our own private opinion is that if all the microscopes in the universe were strung out in a line, and we looked through them all we would still fail to reach the atom; for the noumenon of existence in Ether is not manifesting itself to our capacities even through microscopes. You can no more see God through any microscope than you can see heaven through any telescope yet invented, and we know of no inventor who is experimenting in either direction.

The *Atheist* is the only man who knows anything of his *God* outside his manifestation in the individual. The elements are the *Atheist's* Gods and they manifest themselves to him in the things they form. If you say, Mr. *Atheist* show me some of your Gods, he will set to work and analyze the individual until he has his Gods before your eyes naked as a spring chicken and true to life. No other man can do that; even the *Atomist* falls short. But the *Atomist* says we can show you the atom as it manifests itself in the element and the individual. Oh! Lord! Any of us can do that; *Materialists* can, *Pantheists* can. If definite proportions is the argument then we all say that it is the way our God has of doing at that point. No doubt about what is done and the way of it; the rub is what God does it. No doubt God manifests himself in the concatenation as science says he does, but what is the true concept of God outside of such manifestation? We don't think he is an atom; we have no disposition to whittle God down to a fine

point like that. The atom won't even do as a bridge, spanning the chasm, separating the known from the unknown; for we know nothing of the other end of the bridge nor of the pillars thereof; we know as much of any other bridge whether the material be matter, pan God or what not; we only know the manifested end.

The great bother is that we can only know God as manifested in the universe, and that manifestation gives us no idea of God in Ether not thus manifested. In this respect the Atheist is like the rest. He can't look at water, and in that tell anything about O. & H., nor can he tell anything about C. H. & O. by drinking a glass of whiskey. He must needs analyze before he can tell anything of his Gods outside of the individual, and he finds that his Gods outside of water have not the appearance of water. But others of us can't reach our Gods by analysis; we can't find them out by searching, our tether is too short. If, however, the Atheist can know nothing of the elements by looking at the individual they constitute, then we can form no concept of God by looking at the universe, no matter what part and aspect of it we attend to in the inference. Hence the absurdity which our wise men perpetrate when they name God, the absolute in Ether, from some aspect of his manifestations in the Earth. Hence the absurdity of calling God Matter because of the physical aspect of the manifestation; or Pantheistic God because of the spirit aspect of the concatenation; or personal God from the personal aspect. Hence the absurdity of calling him

thought, eternal consciousness, mind, love, or any of the nicknames too tedious to mention. The total manifestation gives us no concept of the infinite absolute God in Ether, then what adequacy has a concept formed from some minor aspect of the concatenation. Even were man capable of imagining God, any concept he would form from the concatenation would necessarily be erroneous and fearfully inadequate. Reason alone can apprehend God as the infinite absolute ; and we can only judge of his character, as we would a theater man, by the character of the play he offers us. We can only judge of God's purpose in the concatenation by what the concatenation is, and by what is done in it—not by what is done by the individual, or the actor in the play ; for the individual acts on his own responsibility—but by the trend of the thing or general results. If the general results is the production of the higher types, and the highest perfection possible to the type, then we may suppose that this is the God's ultimate purpose in the creation of the concatenations. And we may suppose that when we further that purpose we will be doing God's will, and that he will at least reward us with the improved nature we thus give ourselves. He may also take us home to Ether to dwell with him there in our conscious personality, if we are good and faithful servants here. Otherwise he may keep us "transmuting" and "transmigrating" round in the earth until we are full ready to emigrate. But it is not our opinion scientists will go to heaven so long as they call God an

Atom, nor theology so long as they shut God up in a local heaven, giving the man Peter the keys. Whatever other merits they have they will scarcely secure reserved seats in heaven on tickets like that. On the contrary, we think it likely they will be kept transmuting round until they learn better manners. This will be bad on the parson, as his hopes run high, but as the scientists spirit is only a force, no doubt he will enjoy transmuting round in the concatenation until conservation allows him to transmute out of it, which, of course, will not be till the final day, or so long as the conservation theory holds good.

We see no reason why we should not suppose the planets and stars inhabited by acclimated citizens and legal voters. A fish in the sea would, perhaps, deny that the conditions on dry ground and in air would support life; but we see no reason for our taking a like untenable position as to the other planets, sun and the stars. The Infinite absolute shows only one great purpose in the creation of the earth concatenation, that of creating the highest type of personality and the highest perfection in the type. This it does in a process of evolution and creation, beginning with the elemental earth and ending up to this time in man. It is a case of progress from lower to higher types, and when a race is established it is still progress from its beginning to maturity. The higher the type, the higher the degree of conscious personality, which implies a higher order of spirit individuality conjoined with the physical side. If this is the only pur-

pose shown by the absolute in the creation of the earth, then the presumption would be that the God would have a like purpose, or line of creative conduct in the other planets, the sun and the stars. And not only that, but that He would have a like purpose in the creation of all systems of existence. The presumption, therefore, is that all members of the universe system, and of all systems, have their intelligent citizens and legal voters. The only objection is that man knows nothing about them, and they could not be like man; *therefore*, they are "nothing."

If, as we believe, there are intelligences in all parts of the universe, and in all systems of existence in Ether, then those intelligences simply harmonize both in physical nature and in spirit nature with their environment, just as man harmonizes with the earth environment, and just as spirits in Ether would harmonize with the environment. It is not a whit more difficult for God to create in Jupiter races harmonizing with Jupiter conditions than to create man harmonizing with earth conditions. And the God would be likely to do the same things in the same way in both locations. The only bother is that man wont let Him; for all things were made for man, and existence is limited to what he knows about it; all else is not else at all, but "nothing." And just so it is nothing in the sense that man knows nothing about it, but in no other sense.

Well, if there were intelligences in other parts of the

universe and in other systems of existence, they would have some sort of concept of God, and if they exhibited no better judgment in the matter than do many men, they would name God from the different aspects of their environment. These gods would, of course, be only local gods for the environment, and not the infinite absolute God of Ether. The intelligences of different planets and stars could not agree with each other on local gods; the earth could not agree with Jupiter, nor Jupiter with the stars. Nor could the universe with any other system of existence. For the intelligences of each being somewhat different, and the environment also different, necessarily their local gods wouldn't altogether coincide. But all could agree on the infinite absolute of Ether since this Ether is in and to all existence alike. All could agree as to the absolute of Ether, but no two planets would have precisely the same concept of Matter and Pantheistic God, and a different system of existence would know nothing at all about either.

So that if it is permitted you, holding such concepts of God, to go out to Ether as a spirit where you will meet up with the legal voters from the stars and other systems of existence, our advice is that you do not be in any great haste to parade your local Gods, Matter, Pan God, or any such small sized fry for special admiration, for if it be not a most decorous crowd, they may laugh in your face, wondering where you were "fotch up." But you will never blush on account of the infinite absolute of

Ether, nor have any disposition to hide Him away in your vest pocket, as you may with those others, for the intelligent voter from the remotest bounds of infinity will say, "bully for you, guber-grabler, on that."

CHAPTER II.

THE INDIVIDUAL.

IN some great Noumenon Manifesting itself to our Capacities.

If Manifested in any space in physical qualities it is there the physical Individual: If manifested in Spirit Attributes it is there the spirit individual. All men believe this but differ as to what the Noumenon, or God, is.

The individual, whether a planet, or the things that constitute a planet, is some great noumenon manifesting itself to our capacities in certain space, in certain degree and combination of certain qualities. When this noumenon in any space manifests itself in what are called physical qualities, as color, solidity, it is there the physical individual; and there the noumenon is looked on as matter by very many. If in the same space, or in any other space, the noumenon manifests itself to our capacities in what are called spirit attributes, as thought, emotion, will, then in that space it is the spirit individual; and there the noumenon is by many called spirit or pantheistic God. If any one maintains that the individual is anything else than noumenon in certain space exhibiting itself to our capacities in certain qualities will he kindly point out in what particular. Evidently we know nothing of an individual but its qualities; of a physical individual we only know physical qualities; of a spirit individual we

only know spirit attributes. If any one knows more will be kindly point out the particular.

We know physical qualities in certain degree and combination in certain space, that is, the physical individual, through the senses; we thus know our physical body and the balance of the external physical world; we know spirit attributes in certain space in certain degree and combination, that is, the spirit individual in consciousness. This consciousness is self-realization by the spirit; and to this spirit our physical nature is external, and must be studied through the senses, otherwise we could safely sit down on anatomy, studying the body in consciousness. Then, our spirit realizes itself in consciousness, and also the external physical world through the senses and ideatively. But the spirit realizes itself in its attributes, and the external world in its qualities; and both the spirit and the external world are but noumenon in certain space, exhibiting itself in certain qualities, or aspects, to our capacities.

In consciousness we know thought, emotion, will, and these combined or associated in certain space and degree is all we know of the spirit individual in consciousness. We can't perceive spirit, neither our own nor those of other men; we can only perceive the physical attendants. Even spiritualists, who profess great familiarity with spirits out of the flesh, must needs have their spirits materialize, or take on some sort of physical body, before ordinary people can see, hear, or feel them; and

even then we only see the physical body in physical qualities.

We perceive physical things in physical qualities. And if we ideate a thing we must ideate it in perceptive qualities; for we are incapable of any thing else. No ideate object has for us any but percept qualities. Intellectual Intuition, Inspiration and Ecstasy offer us in their ideate objects none but percept qualities. Some ungodly persons insinuate that they do not do so because they cannot do so; that they are incapable of such concepts themselves, and are not to be blamed for not offering them to us. But we must think those men of extraordinary powers simply decline to cast pearls before swine, knowing we were incapable of ideating such objects. Yet it is perhaps unfortunate that they have not offered us a sample by way of showing us what they could have done in that line. Until they do so many will remain of the opinion that they cannot do so, and that their super-ordinary capacities are of no avail in that direction. Of course, ideatively we can combine in any space the perceptive qualities in a way that we have never seen them combined and that we never expect to see; but that seems to be the utmost reach of human capacity, ordinary, and super-ordinary. It is unfortunate but the thing cannot be helped.

Then we can only know qualities. Perceptively and ideatively we can only know physical qualities; consciously we can only know spirit attributes and those the attributes of the spirit that is conscious. Certain

degree and combination of qualities in certain space is the individual, whether physical or spiritual.

A large class of intellects of a very high order, whose bane is, perhaps, their subtlety, coupled with an extravagant estimate of man's importance in infinite affairs, claim that this is all there is of the individual. To them a certain combination of thought, emotion and will, in certain space, is the individual spirit; and a certain combination of physical qualities in certain space is the physical individual. For them the individual is a synthesis of qualities; that synthesis is a mental one, and the mind is thought-relations or consciousness states. Well, that is very light diet, and those who can live on it contentedly need have no fears of starving to death on total skepticism, at which they land at the next step. Indeed, every step taken after an implicit reliance on the senses, is in the direction of total skepticism. If you can deny physical things seen in physical qualities, you can deny spirit things realized by consciousness in spirit attributes; and, if you can deny spirit, you can deny thought-relations, ending in total skepticism. Again, if you can deny spirit you can deny physical things, for you know as much of one as the other; you know them both in their qualities. If consciousness and the senses are not both reliable, then neither is; there is no criterion for either unless it be faith. If you have faith in one, why not in the other.

But the great body of the people believe that the

individual is something more than a combination of qualities in certain location. They believe that the individual is some sort of noumenon in certain location exhibiting itself in certain degree and combination of qualities and attributes. If it exhibit itself in physical qualities it there is the physical individual; if in spirit attributes it there is the spirit individual.

Indeed, as a matter of fact, there is not perhaps an atheist in all America, though possibly many think themselves such. The Christian concept of God has prevailed to such extent that when a man falls from that view he may imagine himself an atheist. But whether he is an atheist depends. If he stops at the element, the gas, and his own spirit as realized in consciousness, believing in nothing beyond, then he may safely set himself down as an atheist; otherwise, he cannot truthfully do so.

What is the criterion, the standard? It won't do to make the Christian view the standard; you had as well make Materialism or Pantheism the standard, for evidently, to any one view of God all other views are atheistic. The question is, does the man believe in a God, a noumenon of existence; if he does, then he is not an atheist, no matter what may be his concept of the God. He may be absurd, but he is not Atheistic.

Accepting the fact that there is a noumenon of existence, a God, the next question is what is the correct concept of that noumenon; what concept harmonizes with objective fact? To this question various answers are given; and among the rest the Christian speaks up,

taking his chances of being right in his guess, with the balance. Well, there are two classes of guessers! One maintains that we can have a concept of God, and they offer us their particular concept as the true one, true absolutely, objectively true. The other maintains that we are incapable of forming a concept of God, and therefore they offer us none. The greatest thinkers of the age, outside of those who think an idea the same as the thing, and others who are inspired or appointed, such men as Spencer, Huxley, Mill, perhaps say that the God is "unknown and unknowable" to us with our present capacities. Whether or not these eminent men think we can know God as manifested in the universe, and have a concept of him there, we do not know. But, if there be not a known God in the universe, then there is no occasion for an unknown God elsewhere. But for the known and knowable God you would not have even a suspicion of an unknown and unknowable God. Through the known you realize that there is an unknown. If you never went to the seashore you would never look out on the sea.

Others tell us we can know God outside His manifestations in the universe, and apparently they think they have a concept of him there. That concept they kindly offer us and wonder exceedingly that we do not accept at once and with many thanks. We are told that the God is the Atom, Matter, Pantheistic God, Personal God; and that we will be damned if we don't have faith. Well, you can't palm your terms off on us, making

us think we have a concept when we have it not. We want something besides your terms to look at, something beyond, beneath; we want a mental presentation to the thing itself which your terms are supposed to express or represent. Do you give it to us, do you have it yourself? Of course if you think you have, you are content for the time of your belief; if you make us think we have, we are content, otherwise we are not. Well, who has any mental presentation of the Atom, Matter, or Pantheistic God outside of individuality, in which they make an expose of themselves in certain qualities to your capacities? We know physical things by the senses in certain location, what do we know of matter elsewhere? We know spirit things in consciousness and in the conduct of other individuality, what do we know of Pantheistic God antecedent to his emanations into the universe? And are you any the wiser about the atom? You know nothing of the atom except in the definite proportions you see in the element; and those who conceive of God as a personality in a local heaven, sitting on a throne, what do they but transfer a part of the universe in universe qualities to heaven and know God in that, just as Materialists know matter in the physical individual here?

Evidently God is not very successfully known where he does not manifest himself to our capacity of knowing; we don't see how he could be. Plainly we are not to blame in the matter; our failure to conceive of God comes, not of perversity, but of an incapacity for which

we are in no wise responsible. And if we are incapable of a concept of God, heaven and spiritual existence, to arbitrarily picture those things in conformity with our hopes and desires, and then whoop up to faith in that picture, is simply the child's play of make belief.

But to return to our immediate subject, the individual. All realists agree as to what the individual is; they say the concatenation is just what it appears to be; they trust science and their own experience in the matter. They also, for the most part, agree that there is some great noumenon of existence which it is lawful to call God if we choose to do so, for no party has a patent on the term. They differ as to what the true concept of this God is, but they agree that the individual, spirit and physical, is that God in certain space exhibiting itself in certain qualities to our capacities, otherwise we would not know the God here nor elsewhere.

The Atheist, if such there be, refuses to go beyond the element, or beyond his sense and conscious experience. To him the individual is the elements exhibiting themselves to his capacities in certain space. An apple is the elements exhibiting themselves to his capacities in certain degree and combination of qualities in certain space. Now, there is this difference between the Atheist and others that all other noumenons are outside of our experience except as manifested to us in individuality within that experience; we know nothing of them by the senses and consciousness; we go out to them outside of individuality in the ideative way. The Atomist

ideatively goes out to the atom, and to him the apple is the atom in certain space manifesting itself to our capacities in certain combination of qualities; and spirit is "force" manifesting itself to our capacities in certain attributes and conduct of the physical side or atom. To the Materialist the apple is matter manifesting itself in certain physical qualities; and what we call spirit is matter manifesting itself to our capacities in certain attributes and conduct. To the Pantheist the apple is the pantheistic God manifested to us in a shadow while the reality of the thing is spirit emanation, and it is an emanation because manifesting itself to our capacities in certain attributes and conduct.

To those, who believe in the infinite absolute God of Ether, the apple is the God in that space, manifesting himself in certain qualities and conduct, which qualities and conduct demark it as an individual from all other individuality, not having the same combination of qualities and conduct. These manifested qualities in the apple also demark it from God in Ether, not manifested to our capacities at all.

Now it is to be observed that all parties agree as to the character of the apple; it has the same space and qualities for all; it is just what it appears to be; and even idealists will concede that much if he is hungry for an apple, but he no sooner has it in his stomach than he is willing to swear there is not an apple in all the land. Thus all agree that space and qualities demark the apple from other individuality, and from the nou-

menon non-manifested. They only differ as to what the noumenon is. The contest is among the Gods themselves. As there is only the one true God, evidently the others are bogus; only the one concept of God is absolutely, objectively true.

To all the classes of thinkers that we have mentioned, their Gods are infinite and absolute, and the home of their Gods, outside of the universe, is everywhere in space, coinciding with the infinite absolute Ether. But there is a class of theological thinkers, not so large, perhaps, to-day as formerly, whose God is a personal God in a local heaven. To the heaven they impute earth qualities, since they are incapable of conceiving a thing in any but perceptive qualities. And the God and the hosts, so far as they are ideated at all, are ideated necessarily in perceptive qualities. As these qualities are distinctive of the universe, heaven seems to be a part of the universe set off to one side in Ether out of reach of the telescope; and from that position the personal God creates the universe out of nothing and breathes spirit into man. Well, in this view of God, what is the individual? The individual is a combination of qualities, but the noumenon of the individual, what is that? Evidently it is either the "nothing" from which it was created, or it is the divine energy creating. We may suppose man's spirit to be the breath or spirit of God in that space manifesting itself to our consciousness in certain attributes of thought, emotion, will. As nothing is said of breathing spirit into the

animal and lower existence, these are "nothing" in certain space exhibiting itself to our capacities in certain space and qualities, and in that act the "nothing" becomes "something" to us.

Of course only theology can explain about the breathing business by which spirits were introduced into the world, and about the how of the control of the world by the divine energy of a personal God. If the God had breathed spirit into all the individuality created out of nothing, the thing would have been greatly simplified; for we could then have conceived of those other physical nothings being controlled by their spirit side just as the physical man "nothing" is controlled by the spirit man "something." The other Gods do so breathe spirit into all the world, and the physical side is controlled by the spirit side. If the Atom, or Matter, is the God, they breathe spirit into all things that act, manifesting themselves in physical qualities, they are the physical individual, manifesting themselves in spirit attributes, they are the spirit individual conjoined, and the spirit individual controls the physical. This it does throughout the concatenation all the same as in man. And the Gods are, perhaps, not yet done "breathing" spirit into the concatenation from Ether. When the mineral earth was formed so much spirit was breathed into the concatenation; in the creation of vegetation so much more spirit was breathed into the concatenation; and when the animal and man was created, or just before, there was quite a "breeze" of spirit coming into the concatenation from

Ether. And it is not at all certain that the breathing business is not still going on, and that result may be a higher type of existence on Earth to which man will play monkey.

Evidently the unseen universe of spirit is what science means by force, and the parson, by divine energy. Whatever the moving principle is in one part of the universe, it is in all parts. If it is spirit in man it is spirit in the rock; if it is force in the rock it is force in man, the man on an high pedestal to the contrary notwithstanding. Of course man says he is an exception to all rules, but it must be remembered he does all the talking; the balance of the universe has not been heard from; we can only judge by its conduct. But outside of talk we judge of spirit in other men by what they do. Perhaps we had better not form an adverse opinion until these other things talk out in meeting. If it is divine energy in lower existence it is divine energy in men; and the parson will be admitted into heaven as simple divine energy. If the scientist goes out to Ether as a force, he will be the object of much ridicule by those who go there as spirit, and he will not be able to transmute fast enough to escape it.

No God ever yet manifested himself as a force. The concatenation is just what it is; and it is a manifestation of some noumenon to our capacities; manifested in physical qualities, it is the physical individual; manifested in spirit attributes, it is the spirit individual; and these are conjoined in all individuality. The unseen universe is

as real as the seen, and we know as much about it, we know them both in their qualities. And in knowing the individual, we know the God as there manifested; but in that assuredly we do not know God in Ether non-manifested. Neither the physical individual nor the spirit individual gives us any idea of God in Ether. He may be matter and spirit in Earth, but in Ether he is neither one nor the other. The God of Ether manifesting himself in physical things is what you call matter; manifesting himself in spirit things, he is your pantheistic God. But the infinite absolute God is beyond and independent of his manifestations; and there he is "unknown and unknowable," the incomprehensible, a profound mystery to man with his present capacities.

CHAPTER III.

ETHIA.

The impending Contest among the Gods. One wants an Infinite, Absolute God for all Existence; not finite Gods for local areas. Ethia, the Infinite, Absolute God, is the God of the higher Order of Religion, Philosophy and Common Sense.

The twentieth century will probably remember the last decade of the nineteenth as the ten years' war among the Gods. That there should be such war seems something of an absurdity, since there is only the one God and there is none other for Him to war with. Yet, there are several Gods in the minds of men in this age, and very many Gods have died out of the minds of men in the ages that are gone, died out a natural death, or were killed out in honorable warfare among the Gods themselves.

Among the Gods of this age who contend for the honor of having created the world, and of preserving and controlling it by their divine energy, is the Atom God, the Matter God, the Pantheistic God and the Personal God.

Now, there is no dispute about the universe; it is just what it is and does what it does do. It is that and does that, no matter what God runs the thing. No one God hops by another on that. And science and our own

experience tell us all about what the universe is and what it does.

Another thing, about which we think there should be no dispute, is that whatever God creates the universe, preserves and controls it by his divine energy; the Gods do not go in partnership in creation, preservation or control; the hive is rather a large one but the queen bee will not tolerate the presence or interference of any other. If the Atom God creates the universe then it preserves and controls it by its divine energy, the forces. If the personal God created the universe then the divine energy of that God preserves and controls it throughout, and the "forces" have nothing to do in the matter. The God and his divine energy are inseparable, and must stand or fall together; together they make up the system of thought that we are to accept or reject.

There is no trouble as far as the senses and consciousness go. But when we pass beyond the senses from the elements, and beyond consciousness from our own spirit nature and from our personality, then the row begins; there is war among the Gods, much printers' ink is shed, and the orthodox world is disgusted. Why so?

The God beyond the senses and consciousness, outside the universe, is "unknown and unknowable" to man except in so far as we infer his character there from what it is here; we must needs know the God where we can't know him from what we know of him where we can. We must needs know the infinite absolute God in Ether through his finite manifestations in the universe. But,

unfortunately for the peace of mind of the race, this infinite absolute God manifests himself in different characteristics in the universe. The universe has different sides or aspects; the physical side, the spirit side, and the personal or individual aspect.

Now it would seem that if men are going to infer the character of God outside the concatenation by what it is in it, that they ought to infer from all the aspects. But they don't. A certain class will attend exclusively to the physical side of the universe, or manifestation of God, and infer from that the character of God. Of course, to them God is matter; and they fight for him giving as proof that he is God, the physical side from which he is inferred. Another class attends exclusively to the active side of the universe, inferring God from that, and then God is the spirit pantheistic God. And they fight for him, giving the spirit side of the concatenation from which he is inferred as proof of his existence.

Still another class will attend to the personal or individual aspect of the universe, man especially, and they infer God from that. Necessarily their God is a personal God; and they fight for him, giving as proof of his existence the personal aspect of the concatenation from which he is inferred. And, to clinch the argument beyond the possibility of controversy, they tell us what the Jews, inferring from the same things, thought about the matter some few thousand years ago. Materialists and Pantheists offer us, as additional evidence of Matter and spirit God, what Kapila and Patandjali in Indian

philosophy thought some few thousand years ago, but the thing with them won't work. Yet we see not wherefore, for evidently whatever God creates, existence inspires its legal voters in all they do and say. We deny that Matter and pantheistic God inspire man because we deny that those Gods created men; but they have the same privilege if they deny that the personal God created men.

But there are two other classes who infer God's character outside the concatenation by what it is in it, and they seem to be a little less exclusive. Emanationists in their inference take into view both sides of the concatenation, but attending predominantly to the spirit side, the active Intellect is the great fact and physical things are shadows, umbrellas or such like penumbra. Science, in its inference, makes use of both sides, but attending predominantly to the physical side, the Atom is the great fact, and the active side or forces are shadows or scarcely so much which transmute without the least compunction of conscience. As between these parties it is a mere matter of stress.

Now, this great difference will be observed between these partisans: one party makes God outside the universe a personality, but a universality in it; the other partly makes God a personality in the universe, but a universality outside. The personal God sits on a throne in a local heaven, but he is omnipresent in the concatenation; he is in everything and everything is in him; in him we move and have our being while here; but out

there we shout hosannas before the throne. But the other Gods outside the concatenation are universalities everywhere diffused through infinite Ether or space, and they take on personality only in the concatenation. The planets individualize from Ether, and the individual from the planet or Ether fund of matter and spirit in that space. According to these publicans and sinners, men in this life shout hosannas before a great variety of thrones, but after death they say not a word, having lost their shouting outfit, being reabsorbed into the universality condition whence they came.

As we have said, the two great facts of existence are Ether and individualization in that Ether, and both are identified in God. The universe is God manifested to man's capacities; Ether is God not thus manifested.

Man in his egotism says the universe is all the manifestation the God makes of himself, and the earth is about all of the universe that amounts to much, as a manifestation to man, for it is all that he knows much about. Therefore, the base from which God's character is inferred is rather narrow. Berkeley complains that Matter and Pantheistic God are abstractions. Well, are not all Gods an abstraction? And a man is powerful apt to abstract from something he knows something about; indeed, we never knew a man to abstract from anything else. If a man's range of concept is limited, he abstracts from that, and his God is a local affair of the pigmy variety. This is especially the case if the man is of opinion that existence is

limited to what he knows about it. But as man's intellectual range enlarges, his God takes on more respectable proportions. And when man's intellectual sweep takes in all the existence of all the infinities in all their minutiae, he will begin to have something like a respectable idea of the infinite absolute God. But at present, many abstract from the physical side of the Earth, and Matter is God; others abstract from the spirit side, and Pantheistic God is God; still others, from the personality of man and things, and the personal God out there on a throne is God. Many, perhaps, thinking that these inferences give God rather large proportions, or that it is inferring God's character from too broad a base, abstract from part of man's spiritual make-up, and God is thought, or eternal consciousness, or mind, or love, or what-not. Well, one wants a full sized God if he has any; otherwise, he had as well stop with the elements, his spirit nature and personality, and refuse to see beyond.

When a man starts out on his own hook to find a God to his taste, armed with a club for those who do not fill his bill, naturally enough he starts from home, or from where he is when he starts. There are three main lines that he can go out on; the universe has three aspects, the physical aspect, the spirit aspect, and the personal aspect. He may go out on either of these lines in search of the true God.

Going out on the physical line he comes first, after leaving the elements, to the atom God; he applies his

club smashing them into homogeneity, and then stands face to face with matter "without form or parts" therefore without even the atomic form and parts. He brandishes his club but withholds striking until he sees further. He then returns to himself and environment and, going out on the spirit line he comes to the spirit, Pantheistic God. He is not content but does not strike awaiting further developments. He again returns to himself. And going out on the personal line, he passes from personal man to personal God, and necessarily he gives him circumference or limits and a local habitation; for these are necessary attendants of personality in man, and in the God inferred. And he strikes, for what he is looking for is an infinite absolute God and not a local affair; and to be infinite he must be infinite in extension as in all other particulars, and could not possibly have a local habitation.

He then debates the thing as between the Matter God and the Pantheistic God; and while at it he discovers that they too are local affairs. He finds that Matter is an inference from the physical side of the earth, or the universe at most, and could only be a God for that physical side. He finds that the Pantheistic God is an inference from the spirit side, and could only be a God for that side. And if he had not "struck" he would find that the personal God was an inference from the personal aspect of the concatenation and could only be a God to that aspect. None of them infinite, none of them absolute.

The Greek and Roman Gods, Baal, and all that family of Gods, were local Gods for certain peoples and parts of the Earth. These, our Gods are not quite so local, but they are local to man and the planet; they are Earth Gods, inferred by Earth intellects, from Earth conditions. Therefore, while the earlier Jewish concept of God was immense improvement on Baal, because a broader field was taken into view in the inference, still that view was rather contracted as is clearly proved by the very great prominence given man and the Earth in Biblical accounts; for evidently the Earth to them was the great fact of existence, and the balance of the universe, so far as they knew anything about it, were lamps hung out for the Earth's benefit; while no account whatever is taken of Ether or of other systems of existence that may be and doubtless are in that Ether.

By the time our man loses faith in the Matter God and the Pantheistic God, as an infinite God, he perhaps becomes discouraged, and concludes that no man can find out God by searching. But he looks however, to the other planets and stars to see how they are getting on in the "God" business; and he finds to his utter amazement that every devilish one of them has a full "set" of Gods inferred by each planet and star, from its own conditions and by its own intellects. These Gods, varying as the conditions inferred from, and the intellects inferring varied. And he figures. He multiplies the number of earth Gods by the number of planetary existences, "inside" and "outside" the telescope. He then

remembers that this is only one system of existence, and he multiplies his last result by the number of possible systems in Ether. And now he wants to bet he can come nearer guessing the absolute number of local Gods than any man under the sun : Who will "raise" him a "bean" on that?

But there is only the one infinite absolute God, a God common to all existence and all intellects. And if you are searching for him you can't be satisfied with Matter, pantheistic or personal God. You may concede that they will do for Earth Gods, and be real Gods for the Earth, or even the universe. But that they are, any of them, the infinite absolute God, seems impossible and incredible. The infinite absolute God must be inferred from infinite conditions, and from all conditions; otherwise he is not the God of all existence, but a more or less local affair. If this be true, then God is a "profound mystery," the "great unknown," outside his manifestation on our plane, the universe.

Well, this is Ethia to whom we present you, and no doubt you are happy to meet her, though you may have a suspicion that you had seen her before in her manifestations in the universe; in certain philosophy, and heard of her in certain advanced theology. If you should ever be able, you should call on her at home, or outside of all manner of individualization. You will find her at any time and anywhere in that Ether which permeates all existence and fills all space.

Beyond our local Gods, beyond all local Gods, within

them all, embracing them all, is Ethia the mother of all Gods. The two earth Gods, Matter and Spirit, are "son and daughter to Ethia "wedded" in the earth life, the issue of which union is man and all earthly things.

From Ethia in the "beginning" came our local Gods, Matter and Spirit, and the local Gods of all planets, stars, systems of existence and infinities, and to her they will return in the "latter" day.

But where the personal God, sitting out there on a throne, in a local heaven surrounded by battlements of which St. Peter has the keys, came from, or whose son he is, we have not the least idea. Possibly he is a church institution sent to this age by a remote generation. But shall any good thing, or lasting, come up out of Bosrah?

Do you say this is outrageous? Then we say it is not even courageous. We are not at all certain that this infinite absolute God is not the God of the Bible before Western translation and church interpretation got hold of it. The Western man is a man of intense personality, and he imparts that coloring to everything he has anything to do with; the Eastern man runs to the contemplation of the absolute, neglecting the individual. Hence the Scriptures, as translated by the Western intellect and interpreted by Western theology, may give to God a personality not found in the original manuscript. But even the Scriptures, as offered us, greatly favor the infinite absolute character of God. A Jewish Rabbi may be supposed, in position, to know what the Jewish idea of God was and is. One of these will make high sport

of a man who talks about imagining, or conceiving of God. But the Western parson in a rural district has as clear-cut concept of his God as he has of his deacon. Suppose the two changed congregations? How would they fit? Indeed, to what extent would the rural parson adorn the refined city pulpit of a liberal church? Evidently, there is very great diversity of opinion among Biblical readers about the Biblical God. Some can conceive of him, some can't; and among those who can conceive of him there is great variety in the objective.

But whatever may have been, or be, the God of the Bible writers, and of the earlier church, and of many churches to-day, and of the masses in most churches, this infinite absolute God is the God of common sense, of much philosophy, of some churches, and of the higher order of theological intellect and church membership everywhere. Common sense, philosophy and religion may arrive at the infinite absolute God in a slightly different process of thought, but they get there all the same. Science and the intellectual evolution of the age compel them to it.

Now, our excuse for using the term *Ethia* is that it has no associations. It is known that the term God has been applied to a great variety of objectives, some of which have not any great dignity. And every man uses the big G when speaking of his own particular concept of God, and the small g when speaking of other men's gods. A like objection urges itself against the terms, noumenon, absolute, substance, unity, idea; they have

all been used, in certain sense and connection, and their tendency is to throw us back into the conceptive attitude of those who patented them. We have wished to use a term that has no such associations and that could not possibly have any such influence, and we think we have succeeded in this beyond peradventure by using a term that has no root in any language.

Of course all these terms mean the same thing. When we use the term *Ethia* we mean by it what others mean by substance, Absolute, Idea, God, unity, and what not; for really when men understand one another, there is not the radical difference in their views usually supposed. Many times when one party wars on another with a mighty war, the only real contention is the terms and manner of putting the thing; if the war is carried farther they war on the same concept they have themselves. And again, it often happens that men think they are putting forth something new, when, as a matter of fact, the full measure of their achievement is the clothing of old thoughts in a new garb. At this late day scarcely anything is new under the sun. The man is an evolution of his age, and the age is an evolution of past ages. And if the man were posted as to what has been thought and said in his age and the ages gone, he would find that in the main the full measure of his achievement is in building those thoughts into some sort of system. One age adds very little to the sum total of human concept, and often the addition of one man's column comes

to naught. This is especially true in philosophy and religion, but is not so clearly applicable to science.

As to the feminine character of the term *Ethia*, the noumenon of existence has much more the appearance of a mother than of a father. The universal application of the term father comes, perhaps, of the universal domination of man over the weaker sex. But in this day of woman's rights we see not why there should not be a new deal. Evidently, of course, sex is no part of the character of God; sex makes its first appearance in the concatenation, and is a part of it. The imputation of any manner of sex to the non-manifested God would be the grossest of absurdity, no matter by whom perpetrated.

And in this connection we will say that if there is anything in this little work that has the appearance of irreverence toward God, then we say the irreverence is not there. None but a fool would be irreverent toward the God of his existence. But men have different concepts of God, or ideas rather; and naturally enough, a man has no great respect for other men's concepts if they do not happen to be his own. As we have said, all men spell their God with the big G, the contempt they have for other men's gods is concentrated in the small g. The prophet said to Baal's priest, "Call louder, perhaps your god sleeps, or perchance he is off on a journey." The prophet had not any irreverence toward God, but he did have toward the Baal concept. Well, we are neither a prophet nor his grandmother, but must confess to the same failing, which possibly may crop out in our

manner of speaking of any but the Ethian idea of God.

Again, we look at God from the universe standpoint. Well the God has made the concatenation just what it is. When he created man he gave him a certain nature and placed him in a certain environment. For this we are thankful; we can "sorter" make out. And it is better to be that than to be a Jona gourd vine or not to be at all. No man can look at the wonderful mechanism of his nature and its miraculous adaptation to his environment, and at the infinity of existence without being filled with awe and gratitude, provided, of course, he has a bosom in which to stow away such emotions. But we have no disposition to magnify the loving character of the father by saying that he made man perfect in the beginning of the race when the known facts all point to an opposite conclusion. Nor do we conclude that the God gave man a perfect environment, when our every day experience is that there are many things in the concatenation that would be the better of being out of it, if we looked at the matter from the standpoint of man's present personal interest. Indeed we have no disposition to whoop up to a gratitude that the facts do not justify. Nor would the God expect it of us. When we harmonize ourselves intellectually and emotionally with objective fact we have done the correct thing. To do more is preposterous in the sight of God and ought to be in the sight of men; to do less is criminal. Of course the fashion is to credit the evil one with the evil of man's nature and environment, and so far as we know the devil enters

no protest against the great injustice done him; but if the God created the devil in full view of all the consequences can the devil be taken as an apology? Ah! we would not heap obloquy on God because of the imperfections in man's nature and environment, as certain theology does, for all the church spires in the land!

CHAPTER IV.

ETHIA AS A CREATOR AND PRESERVER.

Creation. Evolution. The Ethian Plan. Was the World made for man? How about Evil. Is the Devil any good? The "Fall." Europe and America on the same Track the east has already Passed over; Terminus the same. Theology and Philosophy arrive at the same Conclusions, but war about Terms and Avenues of Approach.

It is said of old that in the beginning God created the heavens and the earth. We think that likely enough, for it is what we have a God for. And in all probability the heavens and earth were created somewhere along about the time they began to be. Most things are; indeed, we never knew a thing to be created before it began, or to begin before it was created. It is a simultaneous affair, and there, therefore, seems to be nothing at variance with facts in the statement that God created the heavens and the earth in the beginning.

Again, it is said that the earth in the beginning was without form and void. The earth was not an earth until it had some manner of form and while it was void. No God could create a thing without giving it form, at least, it would not be a creation to us since it is impossible for us to conceive of a thing without investing it with form to begin with. Ethia manifesting herself in certain space is the Earth, and

the manifestation in form is certainly not an afterthought. What is meant, therefore, evidently, is that the Earth was still in the elemental or gaseous condition. The God first creates out of herself in Ether the elements or gaseous earth and in the act the earth takes on form; and it is only void in the sense that this gaseous condition has not conditioned itself as other manner of individuality. The God having created from herself in Ether the gaseous Earth in Earth space, she then creates from that gaseous condition, or fund of matter and spirit, the dry ground and water, then vegetation, then animal existence, finally man. And whether she will continue ascending the scale, creating after this a type higher than man, all the same as man is higher than the monkey no man knows. It is also well enough in this connection to remember that as matter and spirit in the gaseous earth was altogether an influx into earth space from Ethia in Ether, that it is great presumption to say that the influx was cut off at that point, and that all after creation was from the fund of matter and spirit as in the gaseous earth when scriptures tell us it was without form and void. An influx from Ethia in Ether could come into the concatenation on the spirit side at any time in the history of the concatenation, and thus knock conservation into pie. Conservation may work on the physical side, for the physical side of all things is substantially the same, and the Earth continues of the same diameter and circumference all the while. But it don't work on the spirit side; it has not worked in the

past and there is no evidence that conservation works now. When vegetation and animal existence was created there must have been a decided influx of spirit from Ethia in Ether; it could not have come from the without form and void earth, nor from the mineral earth on any known mathematical principle, since this mineral earth at no time shows any deterioration on the spirit side. Nor can Science be certain that conservation works now on the spirit side, for they have no way of knowing that spirit is not still coming from Ethia in Ether into living existence, which at physical death goes to a general fund on the plane in air, from which position it may, after this, emanate into some higher type, giving man second place in nature. Conservation didn't work in the beginning, it don't work during the continuance of the concatenation, and it will be everlastingly "busted" in the latter day. All that conservation can say is that there is not at any time such a "whirlygust" of spirit coming into or going-out of the concatenation as to turn the thing up-side-down. And this is evident enough since the world wags on in pretty much the same old style from age to age.

But Scripture tells us that after the without form and void was created in the beginning, the dry ground and water was created, then the vegetable, then the animal and finally man. We can see nothing extraordinary about this, however. True if it had been done in so many literal days it would have looked a little like hurrying up the cakes. But the literal days have been interpreted

away after geology found they wouldn't do. And now a day means a certain period and a night means one of those long periods when there was no creation of new types and these two kinds of periods or æons, geology and other science tell us have actually followed each other as regularly as day and night, or as pig tracks in the snow.

But as to the order of succession of these periods of creation we can see nothing extraordinary in the biblical statement. It would have been impossible to create dry ground and water before creating the elements that compose them. And to have created vegetation before there was dry ground to stand on, or fishes before there was any water to swim in would have been rather premature. And to have created vegetation before there was mineral matter to live on, and higher vegetation before there was the vegetable humus of lower and antecedent vegetation in the soil to support its peculiar life, would have been to create existence before the means had been laid up in the concatenation for its preservation. To have created existence to-day that must needs die to-morrow for want of subsistence would have been nonsense to both common sense and inspiration. To have created the elephant and whale before there was dry ground and water would have necessitated their support in space by divine energy alone. To have created them before there was in their environment the means of their preservation would have necessitated that they

be fed on manna and nectar which is rather expensive diet not often indulged in.

The order of creation pointed out by Bible writers, and the order of evolution taught by science, is the only possible order that is self-supporting; it is the only way to build the pyramid, the only way to construct the edifice; and common sense realizes this fact as clearly as does inspiration. The same antecedent conditions that lead up to the creation of a type of existence will preserve it after it is created; the type must harmonize in essentials with its environment when created, and so long as it continues. These antecedent conditions are all made for the type that follows in the sense that they lead up to its creation, and afterward preserve it. Every form of existence antecedent to the lowest vegetable type was created for the type in that sense; every form of lower vegetation was created for the higher in the same sense; every form of mineral and vegetable matter was created for the lowest type of animal existence in the same sense; and every type of lower animal existence was created for the higher type, in the same sense; and finally, every antecedent form of existence, sun light, and all, which man can use profitably in his business, was created for man in precisely the same sense, and in no other sense. All antecedent existence lead up to the creation of man; and the trend of the whole thing is to preserve him, otherwise we would all die before the sun goes down. The conditions that create the race will preserve it so long as those conditions remain the same; but if there is

a radical change in the environment in any essential, the race becomes extinct.

This last sentence ignores the fact that man and all individuality in the animal and vegetable kingdom die of old age without apparent cause in the environment; it also ignores the fact that races die apparently of old age without apparent external cause in the environment. A possible explanation of this is that Ethia's purpose in the concatenation being the creation of the highest type, and the greatest excellence in the type, when the individual or the race no longer progresses and there is not an earthly probability that they will, she removes them out of the way of others to follow. She as much as says, if you fellows are going to do no further good, I know some fellows that will, and out goes their light. And it seems an admirable providential arrangement for old age learns nothing and there is not a shadow of turning in any part of his make up; but youth is pliable. If this is the God's decree, and we were certain parties, religions and philosophies, we would feel that old age is upon us, and every day we would tremble for our very life.

But the order of creation of types of existence is what religion and science says it is; the higher types have succeeded the lower, and man has succeeded them all up to date. And there is a philosophy, a religion, a science, and a good deal of common sense in it all; there is a line of gold woven into the whole thing, or perhaps it is silver, for it may be seen afar off. It is an observed fact that man lives by eating; and it must be

plain that a man would speedily starve to death spiritually on the spiritual food the parson offers him. Spirit runs throughout nature, everything has conjoined with the physical side a spirit side. Man's nature is dual and his food necessarily is dual to support that nature. If his food was altogether spiritual he would physically starve to death; if his food was altogether physical he would spiritually starve, with the parson stuffing him all the while with his sort of spirit food. Indeed the parson's food may support life under other circumstances, but here man needs something more substantial. And this he finds conjoined with the physical food he eats. But man can't live on just anything. Dirt may do the lower vegetation, but higher vegetation don't do well on pure mineral matter, and to the animal and man this primitive food is altogether abomination and no go. Well, the objection is not so much that he cannot digest it, but that it has not in it the amount and character of spirit requisite to the support of the man spirit. And this is the objection which all existence urges to living on an order of existence too low on the scale, or that is too remote in the order of creation. Hence man lives on animal and vegetable food, but he eats only the seed of vegetation which has the quintessence of the vegetable spirit. Hence, the animal lives on vegetation; higher vegetation lives on the humus of the soil; the lowest vegetation lives on mineral matter; and if mineral matter fed, necessarily it would feed on elements.

Well, if you reverse this order you see what of neces-

sity must have been the order of creation if the concatenation was to be self-supporting. Any other order would have been impossible to Ethia in the plan she seems to have marked out for herself. She could not create the higher existence until she had introduced through the immediate antecedent existence the requisite spirit, which went to the plane fund and from there into the higher type. But in preparing to create the type, she was making ready the food to preserve it. The same antecedent existence that furnishes the spirit to create the type, furnishes the spirit food on which it lives.

But all food consumed by the individual goes to a noumenal condition before coming forward again into the individual's make-up, and when it comes forward it takes on the precise nature of the individual feeding. It is pretty well known that a potato does not go bodily into the man's make up; the great purpose of digestion from the time his dinner goes into the pot till it goes into the blood is to take it to the noumenal condition. The spirit side of the food goes to the noumenal condition also, and comes forward, taking on the precise nature of the spirit feeding. The brain of the animal is not spirit food of extra quality, because as soon as the animal dies the peculiar spirit of the nerve system leaves out and perhaps goes to the plane fund.

Man usually takes his spirit and physical food conjoined in the same thing; the temperance man always

does, and he can't eat enough to get drunk on; but the toper distills his corn, drinks the spirit side, and feeds the physical side to hogs making pork.

Yet, we have never known a scientist invite his friend round the corner to take on a little force; he may think his whiskey would be the better of being dashed with more vegetable force, but he says nothing about it if the saloon man is loaded or even a masher. Of course the parson does not drink, but if he did he would never call for a glass of divine energy. All men drink spirits when it comes to a matter of imbibing, which perhaps is another proof that theory and practice do not always coincide. Idealists should learn a lesson from this.

To all this man, from an high pedestal on which his vanity has placed him as the specially loved of God and for whom all things were created, objects. He thanks the Lord that he is not as these publicans and sinners, the lower orders of existence; nothing but man has spirit, and that was breathed into him in the garden; man is an exception to all rules applicable to the animal and lower existence. Well no doubt the monkey thought that way while he was on the high pedestal before man came and pushed him off. And if a higher race succeeds man he, if not better posted, would think after a like fashion.

Again, it is said of old that man is given dominion over all things; and so he is in a way and to an extent. But this domination comes of his superior capacities, or higher type of existence which the God gave the race

in a natural way. He dominates space to an extent by his railroad, telegraph and telephone lines, but he is not as yet successful in the balloon, nor has any man gone out to the moon in any sort of conveyance. He dominates the animal and vegetation by superior intelligence and the implements of his invention. But he don't dominate a tornado, nor a stroke of lightning, nor sunshine, nor the movement of planets, nor another man stronger and wiser than he, to any alarming extent. Indeed there are very many things that man does not dominate with any great success, and perchance he has to refer only to his wife for an example. He dominates only to the extent of his capacities to dominate, and in this respect he is not unlike all things else. The lion and tiger dominate because of their intelligence, agility and great strength; but man dominates them by reason of his gun, and not by reason of revealed authority from God. The God gives man the dominion in this case by giving him the intelligence to construct the gun and the skill to use it. If even the parson appeared before the lion in his lair, reading his authority for dominating all existence, it is our opinion the lion would not take off his coat on such requisition; but then the lion is not yet christianized. The weeds will dominate the grain if the man don't aid the grain in dominating the weeds. Everything, both high and low dominates to the extent of its ability to dominate, and this ability is given by God in the creation of the type. As a general rule, every type is given dominion over all lower types, and

that authority is vested in the higher abilities of the type. But only God dominates in anything like an unlimited way. Man himself tries his hand at dominating over nature but nature in the end gets the better of him, and he leaves the field on the white charger, routed at all points on the physical line of battle.

Still again, it is said that after creating man, God rested; and no doubt he did, from actual creation, for we have not heard of his creating any race since. What he will do later no man knows; and what he has been doing in other planets, stars, and other systems of existence, only the God and the intelligences of those systems know. But even on the Earth we have no assurance that this rest is to be an eternal one. After having rested a season, he may create a higher type than man. Indeed, we have no indubitable assurance that the God is resting at all. He may be preparing the way for the creation of the higher type, and when all things are ready, he may spring the new enterprise on the public, just as he has been doing throughout the history of the concatenation. If such thing should happen, no doubt man will be disgusted just as the monkey was before him.

And one wonders if this rest after creating man was the first rest the God has ever taken since the "beginning." Did he not rest in like manner at the end of each day, or creative period? Science gives us great good reason for thinking that the God rested after each creative period, and that during those periods of "rest"

he was but preparing the way for the new and higher enterprise. It is said that in the history of the concatenation there have been periods of much creation, followed by periods of no overt act of creation, and that we simply live in one of those periods of no overt act of creation. But if Ethia is constantly introducing into the concatenation, through living existence, the requisite spirit for a new creation, she can scarcely be said to be resting because committing no overt act. A man is not building a house while laying in the material, but is he resting for that reason? Indeed there is something grotesque in the idea of a God "resting," as if forsooth he was out of wind, actually gasping for breath.

To all this the man from an high pedestal objects. Man is the ultimate creation, and he was not created as other things were; his body was made of dust and his spirit breathed into him, in the garden. The God is satisfied with man as the highest type of earth existence; nothing more could be wished for; all things are lovely and the goose sits on an high pedestal; it is finished, and the God rests evermore from his works. This view no doubt tickles man's vanity, and is the clearest proof possible of the genuine humility of those who go about dressed in sackcloth and ashes, and who live on gall and wormwood. But perhaps the parson's proverbial fried chicken accounts for the whole thing. No man can, perhaps, be truly humble on high living and a good salary. No such stumbling blocks were ever thrown in our way.

Ethia, the Infinite Absolute, fills all space and all time. She is distinct from her creations yet within them all. Reason apprehends her in her absolute character, the senses and consciousness know her in her manifested character in the universe; and we may conjecture her in other systems of existence. In the "beginning" she created the earth, but that creation was a manifestation of herself in earth space in certain qualities; manifested in physical qualities she is the physical earth; in spirit qualities, the spirit earth. As to the order in time and succession of her manifestations in earth space, it is what the Bible and science says it is. And up to this time has resulted in the concatenation as it is with man as the highest type. As to forming any mental presentation of the how of the non-manifested Ethia becoming the finite manifested earth, it is simply impossible to our capacities. Nor can we form any mental presentation of the how of the creation or introduction of new types of existence in the concatenation. But common sense has no greater incapacity in this direction than the Biblical writers themselves exhibit. Those writers claiming, or at least, being accorded inspiration, tell us that God created the earth in certain order of type, but that gives us no mental presentation of the how of the introduction of the type. It is presumable they had no such concept themselves. The only effort made to give us a concept of the introduction of a race is in the case of man, and all they tell us in this case is, that man's body was made of dust and his spirit was

breathed into him. But that is a very sorry and superficial mental presentation. As to the breathing we can only conceive of it as being done as a man would do such thing; and any one could make a mud man, but changing that into flesh, and after scooping him out, putting in the requisite machinery is the John part, and of all this we are given no mental presentation. So that the account only amounts to a statement that God created man both spirit and body. This all men believe whether they have read the Biblical statement or not.

Of course if Ethia were going to make a new creation now, she would make the physical man of the physical earth and the spirit man from the spirit earth. She would, in a way, breathe into the physical side the conjoined spirit. She might do this direct from herself in Ether as she fills all space and permeates all existence. But it is perhaps not the correct thing to speculate how the thing might be if we have any scientific evidence of how it really is. We think the scientific evidence is that Ethia breathes into the new type, spirit through antecedent types.

There are three positions here: two held by large and respectable classes, the other coming as if from one crying in the wilderness. The position of religion is, that what spirit there is in the concatenation comes direct to the type having it from the God outside and independent of the concatenation. This is a distinct, separate, independent, direct creation by the God. Science says it is evolution, not creation. Whether for science there ever

was a direct creation, or if there was where creation ended and evolution began, we do not know. Was the elemental or gaseous, the "without form and void" earth, an evolution, or a creation? If an evolution it was an evolution from Ethia in Ether, and the after evolution is on up from the elemental earth to the earth of to-day. Was there in the history of the concatenation any further evolution from Ethia in Ether after the elemental earth, on the spirit side, or the force side if you prefer? Or was the concatenation as we now have it altogether an evolution from the elemental earth? If altogether from the elemental and mineral earth, how is the higher spirit or force development of vegetation and the animal and man to be accounted for? Where does it come from, or does it naturally grow up out of "nothing"? Evolution tells us the new type grows up out of a former type, the antecedent type by insensible degrees changes into the new, the monkey by insensible degrees becomes man. Well there is a change, and it is greatly in the spirit nature; where does the improvement come from? From the environment? But the environment don't seem to be running down at the heel. Where but from Ethia in Ether whence all spirit and matter originally came. Any improvement in the concatenation after the mineral earth supposes an influx of spirit from Ethia in Ether or outside the concatenation, that is, an influx of what others call divine energy, and science, force. Well, given the influx, science says it came into the monkey thereby changing, in the ages, certain monkeys into cer-

tain men; there is a long line of transition from certain monkeys to man, and this transition is the result of the influx along the line. But the trouble with the transition is that it has left no trace of itself behind; there is none on the earth now, and none in geological strata. If the transition tail, from the ordinary monkey's tail on up to man's apology for a tail, was still on the earth, or the transition tail all along from two feet long to the apology had left itself imbedded in geological rock, the thing would have been plain enough. But unfortunately the transition has all dropped out leaving only the beginning and the end, the monkey and the man. How very fortunate it would have been if some transition monkey had left his transition tail or some other part of his transital appendage imbedded in some rock. But the ape didn't, and we must needs content ourselves with the evolution theory as the only connecting link between man and monkey.

The man crying in the wilderness of uncertainties has this to say. The creation of the entire concatenation and in all its time is the act of Ethia operative from Ether. You may call it evolution if you choose. Ethia creates by sending in spirit, or manifesting as such. She sends this necessarily to antecedent existence; this antecedent existence dies; the physical side goes to the matter fund if not used as food; the spirit side goes to a spirit fund on the plane, if it does not go at once into another individual as spirit food, or out to Ether as a conscious personality. Spirit, going to

the plane fund or in air, in process of time, there is enough in bank to set a new enterprise, or race, up in business, and the type is created; the physical side coming from the matter fund and the spirit side from the spirit plane fund. As we have said we can form no concept of how the thing would be did. But is religion or even science any more fortunate? This spirit plane fund is something like an ebb and flow spring; it does not overflow till full to overflowing. Antecedent to man, it is said many noble types of animal existence became extinct. This, we may suppose filled the reservoir to overflowing and man and some other types were created. It is said the periods of creation are anteceded by long periods of no creation; during the periods of no creation the reservoir is filling; the God is resting from all overt acts of creation but is filling the reservoir preparatory to resuming more active work. It is also said that when a new species is introduced it at once has a wide dispersion, it simultaneously appears in various parts of the Earth. Well, it must be remembered that this reservoir is as large as all out of doors, and we may suppose it liable when once full to overflow at any and many points. Hence the type may be created at many points on the earth at the same time; hence man may have come forth from many gardens of Eden.

It is a yearly experience that an oak, after producing a crop of acorns, takes a whole season of spiritual recuperation before it has the requisite spirit fund to bestow on another crop. And the animal after the act that

perpetuates the race must needs take a season of recuperation. These smaller facts seem to have some sort of relation to the much larger fact of Ethia's creation of races. The individual lays up in himself the spirit to bestow on his descendants; Ethia lays up in the plane fund the requisite spirit to bestow on the new type of creation. In every case she introduces the spirit through antecedent existence; she "breathes" spirit into the individual which goes to a general fund, and from that to the new individual or race. Can you form any mental presentation of why or how the oak starts up an acorn; then why wrestle with an act of Ethia in the creation of a race? We can't go behind the returning board.

Creation does not come as direct from Ethia as religion maintains, but much more direct perhaps than science concedes. If to the heinous crime of calling Ethia an atom, science adds that of denying her the creation of races, then we must fear that the science outlook for ultimate salvation is most discouraging. Ethia creates types or races in the indirect way indicated, but when the race is established she deems it safe to leave it to the race to perpetuate itself. Ethia is accountable for the creation of races, but not for the individual's conduct, for the individual acts on its own responsibility. Nor can you form any concept of Ethia from the qualities of the individual or his conduct, but you can from the character and order of creation of races. When Ethia acts in the concatenation as a God

in that you can know her as a God; in anything else you know the individual.

If we judge of Ethia's purpose in the concatenation by her acts as a God in the creation of races, we must suppose her purpose in the concatenation to be the creation of the highest type and the highest perfection in the type; for if there is anything seen throughout the concatenation it is progress; progress from lower to higher types of conscious personality. And when the individual aids her in this purpose he is doing her will; which no doubt would be a more acceptable sacrifice than much fat cattle, yea, than any amount of lip and a house full of ceremonies. And the beauty of the thing is that while we are doing her will we are building ourselves and others up in all the beatitudes, and it is therefore no sacrifice at all. The individual cannot produce a higher type but he can perpetuate his own and aid in carrying it on to a higher excellence. In this way he is a savior to himself and others. But the best of men are not saviors to any alarming extent. Christ was a savior to the race to the extent that he made it better by his example and teachings. Ditto Mohammed; alle samee Confucius.

But has Ethia created all things in the Earth for Man? Did she create the balance of the universe for man? Did she create other systems of existence for man? Is she full bent herself to make all things conspire to further man's interests? What purpose for man do those remote fixed stars serve? And those other systems of

existence of which he knows nothing and that affect him not, what good do they do him? And why should the infinite Ethia select from the infinity of existence, man alone as worthy of love, protection and a heaven? The thing is absurd on its very face to every intelligence except the man who has in his own conceit placed himself on an high pedestal. And no race of people ever placed themselves on an higher pedestal than did the Jews in their relation to God. And it is they who originated for us the preposterous importance which man has in absolute affairs. If we believe what they say about it, they were the chosen people of God; he looked after their interest, so much so that on one occasion he explicitly tells their captain to march around by a certain mulberry tree and thus smite the enemy with a mighty smote. That seems a small business for an infinite absolute God, but it is said he did it all the same. True this God never made his chosen people great in war, peace, the arts, science, philosophy or anything like that. But he did make them a great people, to themselves and to all others of like belief, in the religion they proclaim. Whether their neighbors of India, Persia, and China were greater in their religious concepts is a mooted point with many. But those other religious concepts did not come to us; the Jewish concept did, and we adopted it, grafting it on to the line of civilization we were already pursuing. And straightway it is said that Europe and America owes its civilization to the Bible and the Jews. If we had adopted from India the Vedan religion then

we would have owed all to the Vedas and the Indians. The point is, we Western people would never have amounted to anything if we had not taken on an eastern religion; we wouldn't know beans when the sack's open.

Now, the intrinsic merits of a religion must be judged by its influence on the character of the people where it originates. Has the Jewish religion in this day made the Jewish people in his own country any better than the Indian religion has made the Indian people to-day in his own country? Even this is not a correct test for extraneous influence, other than religious concepts, have a very greatly predominating influence on the development of a people. But are the Jews, in their own country a more civilized people than Indians, Persians and Chinese? Anything else, European and American people do not owe to the religion they have adopted; but to their character as a people and their environment, to their own line of march in civilization. To say that we would have no sense of justice, and the fitness of things, if we had not learned it through the Jews, or that science would make no progress without the Jewish concept of God, when science proceeds on an entirely different concept of the noumenon of existence which antagonizes at all points the Jewish concept, is to utter unmitigated nonsense; and it could only come from brains in which the intellect is swamped by the emotions. It is zeal, and not the judgment, talking. The Greek and Roman were superior to those Eastern people in very many respects. Did they owe that to the Jewish concept of

God, and the Mosaic law of which they knew nothing? If so, then of a truth coming events cast their shadow before them. Of course those people who think the whole business of life is to worship the non-manifested God, neglecting individuality or the manifested God, say that these things the Greek and Roman knew and practiced were no good; they were the things of sin and in the low grounds of sorrow; we deal with God beyond the sky. But in this they only show the difference between Eastern and Western people. The East contemplates God neglecting the individual; the West attends to the individual neglecting the God. The East takes to the contemplation of God naturally as a duck to water; the West is prone to wander after the things of this life, the individual, and lord! he feels it, and he finds that waiting on the Lord one hour in the week rather irksome, unless his set is there and the music good. Owing to this difference in the character of the two people, the parson finds it a difficult matter to graft an Eastern religion on a Western people. And he finds it necessary, and also consonant with his own character, to modify the Eastern religion to suit the Western taste; and he finds further that without such adaptation the thing is no go. Hence the religion, as applied by the Western intellect, is not exactly the religion originating in the Eastern brain. As the Western man is a man of great personality, he conceives of God as a personality which the East does not do. And a necessary consequence of it all is, that it requires

numerous churches, much sermonizing and a fabulous expenditure of shekels to bring the Western man up to anything like the Eastern standard of religion; he finds it an up-hill business leading the Western man to God.

But this is greatly the parson's fault. If, instead of teaching the Western man that God is a personality in a local heaven, he taught him that God is the infinite absolute manifested in all individuality, then he would have much less difficulty in getting him to contemplate God in the individual, whether he ever succeeded in drawing his attention to the non-manifested God in Ether or not. And it is in the individual, as manifested there, that the Eastern enthusiast contemplates God; for he has not capacity to contemplate him elsewhere. The Eastern intellect, all the same as the Western, can only apprehend by reason, intuition, or faith, if you must have it, the absolute God in Ether; but if he contemplates him necessarily it is in the individual or when manifested to his capacities. We hope the parson sees his godly line of work. If he follows this line, results will be more gratifying, and, at the same time, he will have the consolation of more correctly interpreting the religion he represents.

But to return to our immediate subject. The God of the Jews remained the peculiar property of the Jews so long as it was exclusively the religion of the Jews. But when this religion was adopted by the Gentiles, or was conveyed to them, the God was a part of the conveyance; and thus the God slipped through the Jewish fin-

gers, and the whole human race had him. In other words, the whole human race climbed up on an high pedestal and sat there with the Jews all the same as in a synagogue. Whereas, before, the God was the exclusive property of the Jews, managing all things in their interest and fighting their enemies, whoever they might be, with horns, locusts and all such; he is now man's God and manages all things in his favor, aiding him in his fight with the world, the flesh and the devil. But even while he was the exclusive property of the Jews, fighting their battles, not only against the world, the flesh and the devil, but against the balance of the human race as well—for whom, at that time, he don't seem to have cared much—all things were not lovely for the Jews; they were not perfect in themselves, were often in bondage, weeds grew, rats multiplied, and stones predominated on the face of the country when good soil apparently would have answered a much better purpose. And after his transference to the race, still all things were not lovely for man; the goose didn't always hang high, which it ought to have done, for the man always on an high pedestal; man had his own short-comings, and there were many things not only useless to him, but even inimical to his well-being. Well, an explanation is in order; indeed, it is imperative.

If Ethia the infinite absolute, is the God whose purpose is to reach the highest type in the concatenation, regardless of the interests of any particular type in yan

particular manner, then the thing is plain enough. Man is her special favorite as the highest type, but like any other mother she gives her other children a modicum of love and a living chance, especially as she can use them in her business, or in her progress on to the highest type. She begins at the elemental earth and builds up. And she builds up by introducing spirit into the concatenation, which thing she can do in the weed as well as in the cornstock. She has thus built up the concatenation from the elemental earth to the earth of to-day with man on top. But as this top position given him by Ethia does not satisfy man, he climbs on up to an high pedestal of his own heft.

Well, when Ethia manifests herself as individuality, she turns it loose and henceforward that individuality acts on its own responsibility and in its own interests; and in doing so often one individual clashes with another in the matter of interest, and becomes evil to it, if not the very devil himself. These things in acting out their nature pay no more attention to man than to anything else. Snow falls directly toward the earth from the roof above, even if the parson and his tile hat stands beneath. Of course the parson is disgusted and perchance says, the devil! But Ethia says no, not the devil; it was I who gave the snow that nature; but I aimed to give you the sense to know what the snow would do under certain circumstances; you should have stood from under, and then you would have had no occasion to accuse the devil of a thing he didn't do.

And, says she to the parson, furthermore, by the way, don't hereafter in the pulpit accuse the devil of things I'm accountable for; it's not complimentary. But not only snow goes its way regardless of man's interest, but the tornado turns not aside from the grain field nor the city. Indeed we do not find that one individuality pays any regard to the interest of another in its conduct until we come up to the animal and man; and even they do no serious damage to themselves on that line. The animal has some regard for its young and its kind. Man generally begins charity at home, and his benevolence elsewhere is not unbounded, which is shown in the many injustices that men inflict on one another. The result of it all is that there is much evil in the land for man; indeed, the very devil is turned loose. But to everything else there is also much evil in the same way; to the farmer's crop the weed is an unmitigated evil. There is evil in man's environment when that environment in any way operates against him. But are you to blame Ethia for that? She makes no pretense of having made everything for man, except as previous existence lead up to his creation, and as that existence is available by his capacities for his preservation, man must fight his own battles with the capacities he has under the environment he lives in; he takes his chances with the rest, but in his higher capacities he has greatly the advantage.

But not only is there evil in man's environment, but there is evil in his own citadel, in his own nature. He

is not any too wise, his capacities are short, his emotions, will and act is not always what it ought to be, sometimes he is imbecile, at other times vicious, and often his opinions are outrageous. But will you fall out with Ethia about that? She makes no pretense of having made man perfect; and if any man has said that for her he perhaps had not any commission from on high. She has made man the most perfect type yet created on Earth; and to the extent of the capacities she has given him, she has given him dominion over lower existence. Further than that the deponent saith not. It is doubtful if even Ethia could have made man any more perfect at this stage of the game than he is, with the material on hand and in the line of creation she seems to have marked out for herself.

Then there is evil in man's nature and in his environment, and it plays the very devil with him. But at the same time there is much good in his nature and environment, and therein is his salvation. But Ethia is no shirk; she shoulders the responsibility for the whole thing, both for the good and the bad; for she made the concatenation as it is. If man is not satisfied with it he has a poor way of helping himself. But our private opinion is that he ought to be thankful he was not made a Jona gourd vine nor even a monkey.

But the man on an high pedestal, for whom the world was specially made and to whom the God is a loving father, has some difficulty in harmonizing the loving character of the creator with the many unlovable things

in the creation; and he finds it impossible to do so without the introduction of a third party who serves the purpose of a scape-goat. There is much evil in man's nature and environment. This could not be the work of an allwise, omnipotent loving father, who made the world to order and gave man dominion over it. This God could only create the good; some one else must shoulder the bad; and this the devil does with apparent cheerfulness. This devil usually represents the evil in man's nature and environment, but we may suppose he plays the devil among the stars all the same as he does with us.

Man comes up out of prehistoric times with shocking bad manners and a very sorry reputation for intelligence. The presumption from this would be that the beginning of the race was still worse, and that man is much more perfect to-day than in that beginning. And the presumption is strengthened by the fact that the concatenation has been a case of progress since it began in the "without form and void."

But the man on an high pedestal says that's not the way of it; a perfect God and loving father makes a perfect man, and gives him a perfect environment, and he does so straightway, and not through any manner of evolution. Man is quite apart from the balance of the concatenation; he was made of dust on the physical side, and the God breathed into him a perfect spirit; and he and his wife were domiciled in a garden some-

where in Asia. The devil tempts them; they fall; and death, hell and destruction is in the land.

Now there are some things about all this that one fails to understand. In perfect spirits where is the element of descension, where the blind side for the devil to come up on, the weak point for him to attack? Again, what effect could the act of these two have had on the balance of the concatenation? If it be said the change is in man, which changes the relation, then we say it would be impossible to place any being in man's place with a physical nature and physical wants, that would not be antagonized in many respects by his environment if that environment had a physical nature and physical wants. Still again, was it the original intention of the God that only these two beings should exist, and was the infinities of existence all made for these two, who had everything they wanted in the garden? We have had a suspicion that Ethia's ultimate purpose in the creation of the concatenation was to raise up spirits, numerously; to take out to herself in their conscious personality as soon as she has reached a type worthy that honor. But if this other be true, then we are quite off in our reckoning.

Opinion is like architecture, any material that fits in the structure is good for that structure, but the style of the whole thing may be in bad taste. Man's exaggerated opinion of himself as a race necessitates that he be of great importance to God, and that the God be a loving father to him. This necessitates that man originally be

made perfect, and be given a perfect environment ; this necessitates the fall ; this necessitates a devil to bring it about ; this necessitates a saviour to undo the devil's work ; he must perfect man's nature, remove the antagonisms of his environment, restoring him to paradise ; and thus the character of the loving father is made whole. But what proof outside his vanity has man that the race was ever perfect ? If never perfect he had no occasion to fall, for he was down enough already. And if he didn't fall what becomes of the devil ? If the race started as only a slight improvement on the monkey, then every man who aids it in getting as far away from the monkey as is possible to the race, is a saviour to the extent of his saving influence.

If the God made the concatenation as it is because he chose to do so ; if in the plan of creation, the God appears to have mapped out for himself, it was necessary to begin with the elemental earth and build on up to man ; and if in this line of creation it was necessary to give man in the beginning an imperfect nature, as he had done the monkey before him, stamping man's nature, however, with the potentiality of evolving out of many of his imperfections—then that theology which, on account of these short-comings in man's nature and environment, holds God up in the pulpit as a coin, good on one side, but the very devil on the reverse, will never see kingdom come. If you know better than God how the world ought to have been created then it is a great pity you were not by to advise. To affix a tail and prefix

horns to God, smearing him with Mason's blacking as some artists do, because forsooth, the God has not seen cause to attend exclusively to man's interests in the matter of creation, is simply monstrous. One shudders to think about it; he shuts his eyes and turns away to keep from thinking about it. No man will ever reach heaven on a ticket like that. Talk about humility, here is the place for it. So long as man sits out on an high pedestal basking in the exclusive love of the father, all affectation of humility is the purest of buncombe. The devil took Christ up into an high mountain and, showing him the world proposed signing a quit claim if he would only worship him. Christ refused, but the man on an high pedestal takes it all in, and in payment gives the devil great prominence in infinite affairs. He forgets that not even a sparrow falls but that a note is taken of the fact.

This devil is no good as an explanation of the present state of affairs. Account for him as you may, you can't get rid of the fact that the God who is omniscient knew what he would do. And if the God made a devil to do certain work most men see little difference between that and doing it himself. The straightforward way is to create the world independently and without assistance from irresponsible and evil-disposed persons; the other way is a bunglesome way gotten up by man in a desperate effort to harmonize the world as it is with man's grotesque opinion of his own importance in it.

Ethia holds herself responsible for the concatenation

as it is. She has no devil; like Massachusetts, "she needs none." She needs neither "encomiums," nor palliations. Moreover, she says to the human race, you must save yourselves; I have stamped on your nature the potentiality of doing so; and you had as well get down to business. I have no occasion to send a savior to reconcile me to a world that I have created and am still creating in my own way. My manner of creating the world suits me, and if the man on an high pedestal don't like the style, let him get up a world to his taste. Which thing he does, but it is only a world created by a brain in which the intellect is dethroned by the emotions, as he will find out later.

The most preposterous thing in theology is to put it upon their God that he has made the world so out of whack that the postulation of a devil is the only possible way out of the difficulty. Will the God laugh at their folly or damn them for it? It is one of the cases in which they had better pray that the laugh be turned against them; it were better than the other.

As to the "fall" and the necessary accompanying machinery, we have a theory which we think is sound and perhaps empty sound, but which we hesitate to perpetrate because of the shock it may give the "nerves" of the public mind. If all races of men started from the same creative point, doubtless that point was somewhere in the temperate regions of Asia; for those peoples there seem to be much older than peoples elsewhere. Just how large this garden was it is impossible to know in

the absence of an authorized survey. But it seems to have abounded in all the fruits, and its climate was of the best, since the people there and then wore no clothes. In process of time this garden people, having exhausted all other enterprises, began philosophising and getting up religion; and in those religions and philosophies they saw God face to face and talked with him. Naturally enough after a time, or perhaps times on times, the people of the garden became too thick to thrive. And they ate of the tree of knowledge, which was a knowledge of countries outside the garden. In plain words they emigrated, or perchance they were hustled out of the garden for petty larceny, getting up labor riots, or because of Nihilistic tendencies. Well, those who went north very naturally found out they were naked before they reached the north pole, and donned fig leaves; while those who went south became equally wise and put on palm leaf fans. And as they went they "fell" into ignorance and forgetfulness of the true God that they had left behind them in the religions and philosophies of their ancestors. And if they went forth as criminals they were not any too good to begin on, and in accordance with the law and the police the flaming sword of justice was suspended over the gate to prevent their return. Now what evil influence in their nature or environment originally caused them to go to the bad in the garden we do not know; but we know full well why they persisted in their downward course after leaving the gates of the city. It was because of their having

to battle with the hoot owls on the way; they didn't have time for family prayer or other refinements, for their present urgent imperative business was with the hoot owls. They laid aside the refinements till a more convenient season; and as the war with the hoot owls was a long, long, wearisome one, they kept their refinements and family prayers laid away so long that they finally forgot all about them until the Jews from the garden sent them a gentle reminder in the scriptures and the apostles. It is said the Gods of all peoples have a resemblance to the Gods of the garden, which is natural enough if all peoples originally came from that garden; it is a reminiscence of better days in the long ago of the race. After these people went out from the garden, the garden people most likely forgot all about them until in Europe the Greek and Roman took on such prominence as to attract their attention. The garden folks then concluded that perhaps after all these fellows were worth saving, and the Jews kindly sent them an installment of their religious belief which these western folks made over to suit their peculiar circumstances and intellectual nature. But in their long fight with the hoot owls they had changed their view; they learned to attend to the individual; for in the individual lurked both danger and consolation for them. Hence, when their attention was again called to God they gave him a more decided personality than did the Jews, and than is consonant with fact. In the actual battles of life for man

God takes on the personal character, but to the man in repose God is infinite, absolute.

As an example of the "fall" that the world, the flesh and the devil as represented by the hoot owls will give a man, one need only look to the early settling of America. There is no disguising the fact that the early settlers "fell" more or less into ignorance and boorishness while battling with the American hoot-owl; and an Englishman would perhaps tell us that we are not altogether well of it yet. And, just as Americans when done with the hoot owls, and realizing their lost and ruined condition intellectually and otherwise, looked back to England and Europe for deliverance and a savior, so it is claimed the whole outside world in its lost and ruined philosophical and religious condition must look back to the original garden for deliverance and a savior. As we have said, the Jews kindly offer us theirs and many there be who accept. Others look to India, Persia and even the heathen Chinees for deliverance and a savior, which they think they find in the writers of those countries and their teachings. And those countries seem perfectly willing to furnish us. Indeed, all people are liberal in this respect; even the flowery kingdom and son of the sun will supply the barbarian on almost any sort of requisition.

But here and there among Western peoples there are those who do not look back to the garden for deliverance from ignorance and vice, and for a knowledge of the true God. These men propose delivering themselves;

they philosophize for themselves ; but in doing so they avail themselves of all the means of grace that have gone before ; they avail themselves of all the religions, sciences and philosophies of this and other ages in delivering themselves from ignorance and in arriving at a true idea of God.

These men, of course, do not think those garden folks infallible, otherwise they would accept unhesitatingly their teachings. One thing certain they are not all infallible, and whether any of them were, is to be determined not by their assumptions of infallibility, but by the character of their teachings. The proof of the pudding is always in the eating.

The fact of the business seems to be that the East ran its course in philosophy and religion, and that it ran substantially the same course that the West is now taking. But the East got through first, for they began first. The human mind everywhere is substantially the same ; the facts on which are based philosophy and religion are everywhere the same, and very naturally the evolution of human concept will be the same everywhere, and the ultimate conclusions will be the same. In India the inspired books, the Vedas, are followed by books of interpretation which get farther and farther away from a literal rendering until finally one of these books is sometimes called philosophy, sometimes religion. Then follows science with an atom noumenon ; then Materialism and Pantheism ; and

finally an absolute God from whom an atom issuing the universe is created.

In the West our religious books and views are not native born, but come to us from the same garden in which the Vedas grew; for, evidently, if we were to trace back our direct line of religious evolution, we would ultimately strike the Jew square in the stomach in his own country. After these religious books comes various theological renderings, getting farther away from literal interpretation, until listening in one of our liberal tabernacles one wonders is it philosophy or is it religion, just as in India they wondered before us. Then we have Materialism, then Pantheism; finally the infinite absolute God.

In India this infinite absolute God is said to be a return to orthodoxy, and so it is in some sense. Men leave orthodoxy when they go off after the atom God, Matter God, and Pantheistic God. But they are not satisfied and return to the infinite absolute God. In the meantime orthodoxy itself has not been stationary. It has gone on from one concept of God to another, all the while divesting him of his personal character, and getting away from a literal insistence, until they too arrive at the infinite absolute God. At that point religion and philosophy meet, and one can call it philosophy or religion, according to taste. Philosophy does not return to orthodoxy, nor does orthodoxy go on to philosophy. They approach each other and meet at a point where the parson can preach religion, and the philosopher philos-

ophize philosophy, yet both teach the same thing. This evidently means that no matter by what avenue you approach you ultimately reach the concept of God as infinite, absolute; all avenues converge to the same point. If you come up in science and philosophy through the atom, matter and pantheistic God, when you arrive at the infinite absolute God, you find the parson already arrived there through his religious books. And when thus met, instead of wrangling about the terms you use and the avenue of approach, it would seem to be the correct thing to embrace with all brotherly love in the essence found.

CHAPTER V.

GOVERNMENT OF THE WORLD.

The Noumenon of Movement in the thing acting.—All things have the Intelligence and Will of their own acts—They act Voluntarily and not on Compulsion—The Sun Mass—A straight line—Laws of Nature—Providential Government.

Ethia manifested in certain qualities and attributes is the universe; but in that manifestation she becomes the individual, and the individual thereafter acts out the character the God has given it in the race, towards its environment. The race established, it multiplies in its individuals, and the God is not responsible for this nor any of the acts of the individual except in so far as she gave character to the race when she created it. The race receives its character from God, and is placed in a certain environment. The individual receives his character from the race, and he is born to certain surroundings in that environment. Up to this time the individual has had nothing to do with himself; the God gives character to the race, the race to the individual, and the child must needs begin the generation life with the character the God and his ancestors have given him, and under the immediate environment to which he is born. And if the child dies at birth, it must needs take into the next life, if such there be, the character the

God and his ancestry have given, which no doubt is great consolation to those who say there are children in hell not a span long. But if the child dies not, it grows on to maturity by feeding on the environment, which food takes on its character in the act of feeding. As this generation individual grows to maturity, and so long as it lives, it applies the potentialities or nature, or capacities which the God and its ancestry gave it, to its environment, and thus has knowledge, sensation, emotion, will, and act. It acts out its nature toward its environment, and necessarily the individual's conduct is decided by both its nature and environment, and the nature and environment were determined by the God through antecedents. That seems to be the whole outfit, and is, as far as we are able to comprehend the matter.

But certain extremists who seem to fail to take in the whole field at one view, and who therefore look at only small areas, are not content with this.

Certain parties will say man is a creature of circumstances, or that circumstances make the man; ignoring the character the God and his ancestry have given the man. Even so eminent a man as the author of "Conflict Between Religion and Science" quotes Calif Ali as saying that men are more like their times than their fathers, and approves of the remark as eminently philosophical and profound.

Certain other parties tell us circumstances have nothing to do with the matter; the man simply acts out his

nature, as a clock wound up; he is automatic; fate, destiny, has him in tow. Still another party will tell us God is responsible for it all; he gave man in the race and through his ancestry the nature he has, his intellectual, emotional, will, and physical nature; and this nature acts itself out toward the environment the God gave it; and the individual is in no wise responsible for his conduct. He ought not therefore to be punished by the law nor the gospel; he ought not be put in jail nor in hell; the officers of the law are a nuisance and the devil not any better; and even the God himself ought not punish man with the deteriorated nature his acts bring him, for he can but do as he does do.

Well Ethia creates the race, stamping it with certain character, and the race perpetuates itself from generation to generation in the individual. She stamped the race with a physical nature, an intellectual, emotional and will nature. By his physical nature he can act on his environments; by his intellectual nature he can know that environment and the consequence of his acts on himself and environment; by his emotions he is inclined or incited to this or that act or line of conduct; by his judgment coupled with self interest and a sense of justice he chooses one among many possible lines of conduct; by his will operative on and through his physical nature the thing is done; and in the nature of things he takes the consequence of it all.

In one view all this is automatic, and the God is responsible for the whole outfit. The God determines the

character of the race; the race, the character of the individual in all its make-up, intellectually, emotionally, will and physical. And when it comes to any case the physical act hinges on the will; the will on the judgment and the emotion; the emotion and judgment on the intellectual range of concept at the time; this on the intellect; the whole outfit hinges on the man's nature; the man's nature on his ancestry; the ancestry on the beginning of the race; and the beginning of the race on God. And thus the "iron chain of destiny" is made out, and it reaches from God to the act. This may be said to be the theoretic view, or what reason tells us about the matter, and those who place such great store by the "God-like reason of man" will refuse utterly to take any other view.

But there is another view—the practical view. And in this view consciousness, one of the incapacities, contradict the "God-like reason," just as the senses, another incapacity, contradicts the "God-like reason" of Idealists as to the external physical world. And just as all men treat the external physical world as a reality in practice, so all men treat the will and the power of choosing between courses of conduct as a reality in the make-up of the individual.

The Idealist walks round a mud puddle, notwithstanding his "God-like reason" tells him there is nothing of the kind outside his head. Society places before its members the jail house and gallows, relying on this somber out-look to affect the will and conduct of the vicious

and murderous. Religion places before the sinner hell, the devil, tail and horns, lampblack, red-hot poker and all, relying on that glowing intellectual view to turn the wicked from the evil of their ways. Ethia places in full view of her highest type the deteriorated nature that an evil life will give the individual, and she points out the great injustice and ingratitude to herself and her other children of such a life; and she relies solely on this to determine the will of all those who have arrived at the capability of being thus influenced. But all this would be nonsense and the waste of much breath and printer's ink; it would be all vanity and vexation of spirit, and, withal, a very great injustice, if man is automatic and incapable of breaking the "iron chain of destiny" for any consideration whatsoever. Where is the use of everlastingly bothering a man with a view of jails, hells and damnation, if it has no effect toward keeping him out of such disreputable rendezvous? Better tell him eat, drink and be merry, for you were predestined from all eternity to certain line of conduct and consequences, not only predestined to good and evil conduct, but also to good and bad philosophy; take no thought of to-morrow, for you can do nothing. Why embitter the man's life with a taste of his doom aforetime, if he has no power to cast the cup from him? Let him march right on in as an ox to the slaughter.

Before a man wills, he is conscious of considering and choosing. Before he acts, and while acting, he is conscious of willing to so act. Well, that is all we want to

know about it; we are content with what the incapacity says about the matter, for consciousness is about as close as we can get to it. We are by consciousness in this as we are by the senses in what they say about the external world; we have no disposition to go behind the returning board to consult the "God-like reason" about the matter. We would believe the consciousness and the senses any day in the week before reason, be it never so God-like. We can ideate just anything, true and false, but in normal conditions we can't see a house that is not, nor be conscious of willing and choosing if we are not choosing and willing.

We conclude that man acts on his own responsibility; and that the noumenon of the act is in the individual acting. Our position has been that spirit runs throughout nature, and that this spirit is the controlling side throughout nature. It is the controlling side in man, in the animal, in the rock; the controlling side everywhere, and in all individuality. And it controls after the same fashion everywhere. In man, knowledge antecedes will and will antecedes act. No part of nature is an exception to this rule. Everything under the sun and in it has the nescience of its range of act. Its knowledge is co-extensive with its range of act; not, of course, in all minutia, but so far as it influences its conduct. The individual everywhere acts out its nature toward its environment. And the environment could have no influence if the individual acting knew nothing about it; anything that man knows nothing about has

no influence on his conduct. Of course we don't say nescience, in lower existence, is what knowledge is in man and the animal, for they have not a nerve system. Take from man what he knows by his brain and nerve system, and he knows as much as a rock; that is, he knows enough to fall to the earth if unsupported, and to revolve round the axis and round the sun. So everything else on the planet, and the planet itself, knows the things toward which they act in the respects in which they act toward them. The nescience and will is co-extensive with the range of act.

We judge other men to have the intelligence and will of their acts by what they do; for no man ever saw intelligence or will, nor are we conscious of other men's intelligence and will. We suppose the animal to have the intelligence and will of his acts by what they do. What reason under the sun is there for lopping the thing off at that point? The man on an high pedestal says only man has spirit and intelligence. Shall we perpetrate a like absurdity toward lower existence? If we judge of them as we do other men and the animal, that is, by act, then they have the intelligence and will of what they do; and there is no reason for judging by any other standard.

Well, if everything has the intelligence and will of its own acts, and those things are vested in its own spirit nature, necessarily the noumenon of act is in the thing acting.

Everything controls itself and is not controlled by

something else, except as it is an object of knowledge toward which movement is made. Of course, if a man marries a woman, the woman, is in a way, to blame in the matter; for if she were not, or not what she is, the man would neither love nor marry her. And she might be what she is, yet if he knew her not he would not love or marry her. Yet we would most likely say the noumenon of act is in the man acting and not in the woman. At the same time the noumenon of the woman's acts is in the woman and not in the man. They act toward each other because they know each other, and will to so act. But assuredly the noumenon of act is in each for themselves, and not in the object toward which they act. The woman has precisely the "attraction" for the man that the sun has for the earth, and that the earth has for a falling rock or running water. Everything acts toward another because it chooses to do so under all the circumstances, and not because that other makes it; everything acts voluntarily and not on compulsion of another individuality, except where there is actual contact of one individuality in motion on another not having the same motion.

Hence, we maintain that when two molecules unite, each acts for itself and the other don't make it, nor does affinity make them; for what you call affinity is spirit, and in each molecule for itself, as a permanent institution there so long as the molecule exists. When rain falls to the earth and water goes on to the ocean, they act for themselves; the balance of the earth don't make them

act, except as an object toward which they act; their act is a voluntary matter toward the balance of the earth as an object, just as we act toward an apple that we want to pluck from the tree. The earth revolves round its axis because it chooses to do so; it revolves around the sun for the same reason; the sun don't make the earth do anything and never has, except as an object toward which the earth acts voluntarily, that is, of its own knowledge and free will.

To this it will be objected that what is now the solar system was once a vast sun mass extending out as far as the orbit of Neptune, and that this sun mass revolved about its center throwing off planets; and that therefore the present motion of the planet is a compromise between this imparted movement and the attraction of the sun. Imparted movement by what?

This sun mass was revolving round its axis. Every part of it was responsible for its part of the movement for the sun mass was of course made up of its parts, and without these parts there was no sun mass to be or to do. Every part of the earth is responsible for what the earth does as a whole, for without the parts there would be no earth to do anything. Then we fail to see how or wherein any part of this sun mass imparted any movement to any other part when that other part already had the identical movement in an innate way, or as a part of the mass. We fail to see how the part that is now the sun imparted or in any way affected the movements of the parts that became the planets. We think

it exerted, no such influence when the planets were a part of the mass, and we think it exerts no such influence now. The planet in the mass acted of an impulse within itself, and it does so now. The planets now are doing nothing they were not doing in the sun mass; and what they now do are doing for the same reason they did it in the mass, that is, from an innate or noumenal nature. If the whole sun mass was acting of a noumenal nature then, every part was and the planets now are.

To make this more palpable, suppose we resort to an absurd expedient, as absurdity perhaps is in our particular line. But it must be remembered that this sun mass is moving about its axis, and that every part is acting its own part in the movement, but no question is at present asked why the sun mass is moving; for the reason of this original movement applies to the whole mass, sun and all, and not to the planets peculiarly.

Standing on the back of a flying turtle, we go up near the outer rim of this revolving mass and, thrusting through a huge knife or scalpel, we hold in such position as that after one revolution of the sun mass we have a ring separated, which is Neptune. If our knife has had no frictional effect, this ring will continue doing what it was doing before and for the same reason. If it was acting for itself before, it is acting for itself now. There has been nothing imparted to it by this separation, nothing of mass, nothing of act. It continues revolving for the same reason that the balance of the mass is

revolving and for the same reason that the sun is now revolving. Indeed, the planets are now revolving round the sun for the same reason that the sun is revolving round its axis. If you can give a reason for the sun's motion, we can give it back to you as an explanation of planetary motion. This Neptune ring that we have separated, what is it doing? As we have said, it is doing just what it did before separation. It is revolving round its own axis; it is revolving round the parts that after became the other planets; and it is revolving round the part that is now the sun. Has Neptune, from the very beginning of the sun mass up to this good hour, ever done more or less. Suppose the ring rolls itself up into a ball and keeps on doing what the ring did, we would then have the Neptune of to-day revolving round its axis, the other planets, and the sun. Anything imparted? If so, it was imparted to the original sun mass by something antecedent, and not to the planet by the balance of the sun mass.

Now turtle and I might continue dropping down and shaving off planets till we got to the part that is now the sun. We would then have the planetary system as it is. The sun would continue revolving round its axis as before; the planets would do as they did before, and as they do now. Nothing added to the planet's motion nor taken from the sun's motion. Nothing imparted.

If there was not danger that the sun would resent the affront by melting the hinges of our flying machine, we would continue lathering and shaving until we had the

sun itself cut up into planet rings and until we had nothing left of the sun mass but a small point the size of a pin head. Yet no part is doing more than it did before and there is still no evidence of imparted movement. Indeed, when we have whittled the sun mass down to this fine point whence should come the imparted movement? It would have to come from the pin head, or something antecedant to the sun mass.

There is no doubt the noumenon of existence in the ages has taken a certain course, and in that course the sun mass may have anteceded the solar system as we now have it. But is that any proof that the noumenon of movement is not in the thing acting. It is the great noumenon of existence, whatever it may be, acting out its nature in all time and in all space. And because you think you know what it did yesterday is scarcely proof it acts on compulsion to-day. Because you can conceive of planets in a sun mass is no proof those planets are not now acting of a noumenon of movement within themselves. The noumenon of existence acts for itself wherever it is and in whatever time.

But suppose it still insisted that the noumenon of movement is not in every part of the mass for itself, but that it is a central power. If it is a central power then it must be in the center. Then turtle and I will go to that center, and instead of a knife we will thrust through a huge spindle and fix a crank, or perhaps I will do for the crank, though possibly not a very religious one. And we turn a mighty turn. Soon the plan-

ets begin to go and keep up their going until we have nothing but the sun left. But suppose by this time we got warmed up to our business and turned the faster; then the sun itself would go off as planets and we would have nothing in hand but the spindle and crank. Seeing the mighty things we were doing, we would do what no ordinary man under ordinary circumstances ever does when turning a crank, we would become enthusiastic, and turn such a turn as was never turned before, until crank and spindle went, leaving us bowing vociferously to the worlds we had thus created.

Well, that is science with a central control, and not Turtle & Co. with the noumenon of movement in the thing acting. The great difference between the sun mass and a grindstone is that the sun mass has no crank or central control, and needs none; for the noumenon of movement is in every part. The grindstone wont go without a crank, hence it is concluded nothing else will. But can you learn anything about the sun mass from a grindstone?

You must place the noumenon of movement somewhere; if not in every part of the sun mass for itself, then in the center; and when you go to look for the center you find it to be a very small point indeed and not there at all. Yet for science this point continues whirling the sun and planets about itself, and they never will be able to get away from this pin-head or out of the whirl, so long as the world stands.

Still the question remains whence this sun mass and

whence its motion as a sun mass. We may look beyond the sun mass through the telescope or through the microscope. But in either case we ultimately arrive at the great unknown or noumenon of existence beyond our capacities. The telescope used by science points to the fact that this sun mass was thrown off by a still larger mass, that by one larger and so on till we have a mass filling all space revolving about its axis. Well, this huge concern must be moving of a noumenon of movement in itself; if not within itself then we would not know which way to look for the requisite extraneous influence unless some man turned it with a crank, with himself as the crank.

This infinite sun mass would be the noumenon of existence, self-created and self-acting, and of which all things, whatsoever, are individualizations and manifestations if within the reach of our capacities. This infinite sun mass sent us the universe, the balance went elsewhere, and we've not heard of it since.

If we don't like this view look through the microscope and "indirect evidence of a very complicated kind," and we trace the sun mass back to a free, independent atomic condition in infinite Ether. And this is the noumenon of existence, which we may reasonably suppose acts of a noumenon of movement in itself. Science says the noumenon of movement here is affinity, which is liable to transmute at any time into something else; we say it is spirit, and that it is a permanent institution in the atom so long as the atom exists. Of course, if two atoms

unite, or two anythings else in the entire concatenation unite, there is a union of both the physical and spirit sides, and the result is an individual differing both in body and spirit from the elements combining. In this sense the active side of things, whether force or spirit, transmutes, but in no other sense. If the active side "transmutes" out of all individuality it goes to heaven as a conscious personality, or it goes to the general fund from which position it "transmutes" into other individuality, or perhaps a new creation. But wherever it be it is a permanent institution, and a reality. No matter how we follow the line of antecedents back we ultimately arrive at the great noumenon of existence or profound mystery; and we can but suppose this acts of a noumenon of movement within itself. If it is the Atom, it so acts; if it is Matter, it so acts; if pantheistic God, he so acts; if Ethia, she so acts.

But it may still be maintained perhaps, by great learning, much mathematics, and indomitable law, that the atoms of our sun mass came up out of the independent condition in Ether, in a state of very violent heat motion; that subsidence caused contraction; contraction caused rotation; rotation caused the planets to fly; and the sun refuses to let them fly away from the sun. But in all this what do you but follow nature or noumenon in its successive acts? And in all it is this nature or noumenon as individualized and manifested, acting out its nature in a given set of circumstances.

Now, we don't pretend to say there was ever such sun

mass. We are inclined to think that nature could have as easily aggregated about the sun center and planet centers; and set up business in that way. But if there ever was such sun mass it does not explain the planet's motion; it is but an antecedent, and it had an antecedent on back to the noumenon of existence or God, which to the best of our knowledge had no antecedent either in time or space. When a thing does a thing you are compelled ultimately to rest in the fact that it does it because it chooses to do so under the circumstances; it acts out its nature toward its environment. The individual, whether man or planet, is the noumenon manifested in certain Ether in certain qualities, and it acts for itself. It does not need extraneous control, and it is something of an insult to insinuate such ungodly thing.

Indeed it is poorly worth while to start from where we now are, and go back from one movement to another, thinking to reach a beginning, therefore an ultimate explanation, for beginning is precisely the term that has no meaning in the absolute. Yet it is a habit with some men, when they succeed in going back from one thing to another antecedent, or from one movement to another that preceded, to rest with a supreme content and dogmatize with a superb dogmatism as if resting on bottom facts. And they rest there until some other man carries the concept beyond, then that other man is luminous in like manner. It is a peculiar fact that however much we add to the known, the unknown is in nowise diminished. If we go back from present planetary movement

to the antecedent sun mass movement, we find that we have great need to go further, and we find that movement no explanation of present movement. It is but an antecedent movement of the great noumenon of existence, which noumenon, wherever it may be, and whatever it may be, acts for itself, and not on compulsion.

It is said every individuality, whether large or small, will move in a straight line unless deflected by something else. Well, yes, a thing will always move in a straight line unless it moves in some other line. A cannon ball will always move in a straight line unless it moves in a curve. A planet will move in a straight line unless it chooses to move in an ellipse. Everything will move in a straight line unless it moves in reference to its surroundings, unless it acts out its nature toward its environment. A man would perhaps move in a straight line if he was not "deflected" to the left by a ripe apple hanging over in his neighbor's orchard.

All parts of a system act in reference to the balance of the system, otherwise there would be no system; the individual acts in reference to the smaller system; the smaller system acts in reference to the larger. The individual acts in reference to the earth, of which it is a part; the earth in reference to the universe, of which it is a part. Further than that the deponent saith not. A cannon ball acts in reference to the earth, of which it is a part; the earth in reference to the sun and the balance of the universe; the man acts in reference to the apple. And thus many curved lines occur, but the

thing cannot be helped; we would keep everything straight if we could. If the man didn't act in reference to his environment possibly he would be called a fool, and thereby some human soul would be placed in the Irishman's "jopardy." If a planet struck out on a straight line, neither looking to the right or left, nor changing its line for any consideration whatever, then we might look out for squalls, and perhaps we would give expression to a few ourselves. To go straight in reference to a system it is often necessary to go in curves, and sometimes it is best to zig-zag a few. The term straight, like all our other terms, has reference and application to the system we know; a line is straight or curved in reference to the things of the system; it is relative change of position as in the different points of its motion. The bore of a cannon we may suppose absolutely straight, that is, it changes not its direction in any reference to the system. A cannon ball forced out necessarily takes the same line of motion while in the bore. But the moment it quits the cannon it is at liberty to act in reference to the earth, which it does, resulting in a curve. The curved line is the result of two dispositions in the ball, one to go forward in its present motion, the other the disposition to go to the center of the earth. If there ever was a sun mass the planet's present motion is the result of its motion in that mass, and its disposition to go to the center of that mass. If, however, the planet owes its motion to being fired off

by the sun mass as a ball out of a cannon, and the Ether has any solidity it would ultimately bring the planet to a standstill. But it is not our opinion that Ether or Ethia ever interferes with the conduct of her children in that way, for the non-manifested Ethia has none of the qualities of the manifested Ethia. The planets are acting out their own sweet will under a given environment, and so long as circumstances do not change they will continue doing as they now do. If you ask the planet why it thus demeans itself, the planet or the noumenon thereof, says bah! go to, that's my business. If you asked yourself why you do in certain ways at any time, you could go back to certain antecedents in your intellectual and emotional nature, but you would never reach the ultimate why; you must needs finally rest in the fact that you do so because you choose to do so under all the circumstances that you take into consideration. You act voluntarily for the most part and not on compulsion of other individuality.

The universe is a live thing and not dead as some seem to think. If it is dead on the physical side it is correspondingly live on the spirit side. It does not therefore need to be controlled mechanically. True the noumenon pursues a definite invariable course in the concatenation, and necessarily does one thing after another, and the concatenation and what is done in it is the result. If you choose to call this mechanical, transmutation and all that we know of law that will hang

you for it, but like the Texan lawyer we can't agree with the court in the opinion.

As we are arguing that the noumenon of movement is in the thing acting, and that every individual controls itself and is not controlled by something extraneous, it is perhaps necessary to say something about the laws of nature, for evidently if these control the individual the individual does not control himself. If we were to argue against the control by law we would argue without an adversary, for only young students who are misled by the language of science, and amateurs in science, believe that man's formal statements of nature's way of doing has anything to do with nature's conduct. Even society's laws do not restrain the individual; the criminal is in no terror of the code, unless some man throws it at his head. But it is the punishment which the code hitches on to the tail end of a certain line of conduct that the criminal stands in holy horror of. And even that would do the man no harm or good, if never actually inflicted. This stipulated punishment is a standing menace and the vicious rest in the benign shadow thereof.

But the laws of nature don't even have that effect on nature. Man in these formal statements of nature's way of doing don't say to nature if you do in certain ways we will whollop you in the calaboose. He simply, in concentrated form, tells other men what nature does. He don't even throw it up to nature that she does so and so in certain way, and even if he did we don't reckon

nature would care; it would put no change on her, she would continue on as before. Sometimes men make mistakes in their formal statements or laws, but we never knew nature to change her style so as to conform; the man finds it necessary to conform his law to nature's conduct. Indeed nature has the inside track on man and his laws; the tail never wags the dog. Kepler is sometimes styled the "legislator of the skies" as if forsooth he framed a set of laws by which the planets are governed. He found out something about them, framed a brief statement, or laws, and straightway his admirers turn about, make a shilalah of these laws and cudgel the planets into doing what they had been doing from all eternity of their own free will and accord. The laws of nature are unconstitutional, they are always enacted after the crime is committed. We don't just see, any way, who is going to enforce them if nature has religious scruples about obeying. The big dog trots along regardless of the small dog barking at his heels, but that is not the small dog's opinion. Man does all the barking, but nature is in no wise disturbed, she jogs on; the man in the moon just "sots" there.

It is sometimes thought that the laws of nature knock the personal God out of controlling existence by his divine energy, but one sees not why. The law is a statement of the how of nature's conduct, and not the why. The why may be divine energy, spirit, force, destiny, fate or anything else so far as the law cares. The why is a different discus-

sion, and its solution must be arrived at from some other direction.

The next refinement after law is mathematical necessity. It is mathematically necessary that nature should do as she does do; and conic sections, Calculus & Co. governs her. Verily, a man in a fog feels that the world is full of fog. In an atmosphere of mathematics one feels that they permeate all things and control them. But what is mathematics but a definite application of man's concepts to a state of facts antecedent to all mathematics and their application? Can you conceive of mathematics having anything to do with nature's conduct? Nature again has the inside track; mathematics is based on nature as seen through man's intellect, and nature is not based on mathematics, nor John Mattox for that matter. If mathematics fails to conform to nature there is a re-calculation, or, perchance, a change of base, but nature never reconsiders her conduct for the accommodation of the mathematician. Mathematics will do as a how, but, as a why of nature and her conduct, it fails to reach the persimmon.

We conclude that when Ethia creates the race she turns it loose to browse as it chooses in the great pasture field of nature. The race creates the individual and turns him loose in like manner. The individual acts on his own responsibility and is not controlled by other individuality, except where there is actual contact in the mechanical way. This is not only true of man, it is true of the animal, and true throughout nature. That

man concludes otherwise is not because of anything he sees in lower nature, but because he has placed himself on an high pedestal quite apart from the balance of nature. If you talked to an ignorant man about his horse having intelligence and a spirit, he would be aghast. Yet the horse gives every indication of intelligence and spirit that the man does. The wise men by a large majority, occupy a like untenable position toward the lower orders of existence. When men become wise enough to come down off an high pedestal, recognizing that man is only the highest type of earth existence, and that, whatever nature he has, the lower existence has, only in less perfection, then it strikes us he will see things in a clearer and truer light and in their proper relations. This is not dragging man down, but is elevating lower nature to its true position. And man is not damaged in the operation, since he is only concerned about his absolute standing, which his relative standing in nowise affects.

But how about the control of the concatenation by divine energy or providential government? We have said that whatever God created the concatenation controls it by his divine energy, and this may apparently contradict the position that the individual controls himself. Well, the individual is made up of the spirit and physical side; the spirit side controls the physical side, and this spirit is the divine energy of the God as manifested in the concatenation and in the conduct of the individ-

ual. The divine energy of the non-manifested God was originally manifested in the creation; but in the control of the individual her divine energy is vested and seen in the spirit. The individual acts on his own responsibility, controlled by the divine energy of his spirit.

But the conentation created by the divine energy of the non-manifested Ethia, and in running order by reason of the divine energy in the spirit side, what more does Ethia, or does she ever after, as Goethe ridienles the matter, "sit aloft, seeing the world go?" Well, we can take two positions, that of agnosticism, or that of dogmatism; and, as we have always had a holy horror of knowing too much, espeecially of knowing a thing we don't know before we have proof enough to know it, we take the position of agnosticism as to this as well as toward a great many questions. But we understand agnostieism to give us this privilege, that of speeulating as to how the thing might be, and of inclining to this or that opinion so long and to the extent that we do not dogmatize as to how the thing really is until we have sufficient proof. We may theorize that the non-manifested Ethia of Ether might and could influence the manifested Ethia in earth space in its conduct, but that is a different thing from dogmatizing that she does so influence it. Man can theorize or ideate just anything, good, bad and indifferent, and, if we take his past achievements in this line as proof of what he can do, he can believe just anything, no matter how absurd. But man can't see a thing or be conseions of a thing unless it

really is. And in normal conditions he can't believe he sees or is conscious of a thing unless he does see or is conscious. Therefore, after we speculate as to what Ethia might do in the way of influencing the concatenation, it still remains to be decided what she does do. And this is decided by consciousness, the senses, and evidence, or by the scientific method. The theory remains only a theory until it is made a living fact in such proof. The proof of the pudding is always in the eating, as the reader may have heard before.

It is scarcely denied that the concatenation originally owes its existence and activity to the non-manifested Ethia in Ether; for in the "beginning" it all came from her there. And it will hardly be denied that any increased activity after the mineral earth, which is seen in vegetation, the animal and man, is owing to the improved spirit nature they have; and whence that improved spirit, and consequent exalted activity, unless from the God in Ether. Well, if the God has had so much to do with the concatenation so far, why conclude he has quit. He has interfered with the concatenation and its conduct in the past, why not now? But in the past he has interfered with the concatenation in certain way, and that way is by changing and improving the spirit side of the individual. She thus creates races. Well, if she was going to influence the individual's conduct now she would do it in the same way, that is, by effecting slight change or improvement in the individ-

ual's spirit nature, and this would result in corresponding change in physical conduct, thought, etc.

Could Ethia do this? The parson tells us nothing is impossible to God, but he often fails to give us a mental presentation of how the God does a thing. And Jones is but little better in this case. Yet Ethia, the infinite absolute, fills all space and permeates all existence, man's spirit and all other spirits. She certainly therefore is in position to change the individual's spirit nature, and through that his conduct. She is in much better position in this respect than is the parson's personal God sitting out there on a throne in a local heaven surrounded by battlements of which St. Peter has the keys. Indeed if the parson's God affected the man's spirit it must needs be something after the manner of a telegraph operator. But after all none of us can form any mental presentation of how the God affects the man's spirit, neither can we form a mental presentation of how a race is created, nor of how the "without form and void earth" was created in the "beginning." But we have the concatenation; we believe there is some great noumenon or God, and even without a mental presentation of the how, we have faith in some sort of connection between the creator and the created. All men have this faith, the Atomist and Materialists among the rest. And even the Atheist, with his element Gods, establishes a relation between the elements and the individual, but he hasn't the least idea of how the elements become the individual.

Well, that is theory, or what Ethia, the infinite absolute God, non-manifested, might do to influence the individual. What she does do is not a matter of speculation, philosophy, or even religion, but of proof, by scientific methods, of actual experience in the senses and consciousness. Whether there is anything in Spiritualism, Mind cure, Faith cure, or in any or all the isms, is not a matter of speculation, or blind unreasoning faith, but of proof by scientific methods, that is, of patient, untiring, cool, unprejudiced, discriminating, application of consciousness and the senses to the question. Whether the God of Ether influences the concatenation or the individual in answer to the desire, will, or prayer—all of which belongs to the same category—of the individual, is a question of proof by scientific methods. Whether the God ever has, for this reason, or any reason, influenced the concatenation or the individual, is a question for learned historical research by scientific methods.

Yet it is not the correct thing to ridicule any or all these isms, or lines of inquiry, out of existence. And what to us may seem an unreasonable faith and enthusiasm in any particular line of inquiry is a good thing after all, for only such faith and enthusiasm spur the individual into action. Let them by all means have the enthusiasm, while the public practices the judicial calm, until the proof is all in. The public in these cases is the intellectual lobes, which, in a well balanced head, should run well back as an indication that the intellect

dominates. The stronger the emotions the better, if the intellect dominates.

It is said of Napoleon in his eastern experience, that he was surrounded by the incoming tide of a sea, and was in great danger of showing how Pharaoh and his hosts before him did it. But Bonaparte was equal to the occasion while Pharaoh was not. He formed his escort about him, radiation fashion, crupper to crupper, and commanded, forward, march. Soon many struck swimming water and returned; finally all but one had returned, and they followed that one safely out of the woods, Napoleon bringing up the rear. And this is said to be the only instance in the history of war where the rear of a retreating army was the safest position to occupy. In like manner human inquiry should be encouraged to radiate out in all possible directions, while we, like Napoleon, sit calmly on our horses, or hobbies, as the case may be, coolly waiting for some man to find the only road leading out of the sea of uncertainties. We may then safely follow him even unto salvation. But it would have been rather foolish in Napoleon, and a little fatiguing to have followed every one of his escort at the same time, while they were radiating. Evidently the correct thing was to wait till some one convinced him by actual experience that he was on the high-way that led to high land.

As to how much supernaturalism there is in a country or with a people, that depends very greatly on how much ignorance there is there. Hence, there is much less

supernaturalism in this age than in past ages, and much less in civilized countries than in others. Even the Jew of this age and country talks, perhaps, much less of what God does, and more of what the individual does, than was the fashion with the earlier Jew, and the Jew in his own country to-day. And the parson, in a rural district, gives God and the devil credit for doing very many things which, the better informed, learned theologian of a refined city pulpit of a liberal church, would say is man's work, or nature's doing. As a general rule an occurrence continues on the supernatural list so long as we cannot understand it on any known principle, but the moment we do understand it, it becomes natural, even if it is the act of God.

CHAPTER VI.

WHAT SHALL WE DO TO BE SAVED ?

The Materialistic and Pantheistic Plan; The Religious Plan; The Ethian Plan of Salvation. Boodhs. One Life at a Time. Will Man have another Life? Heaven and Hell. How they come about, and the conditions there.

In answer to the above query, Materialism gives us this prescription: Eat plenty of good roast beef, fruits and brown bread, and attend to the laws of health; for all is matter, and you only live till you die.

Pantheism says, wherefore should you fellows wrestle with that question? When you die your spirit is absorbed into the God whence it emanated. If you have been good you are absorbed; if bad you are absorbed, and your condition there is the same no matter what manner of life you may have lived here. Therefore when you fellows talk about salvation, if you mean anything, you mean salvation in this life and salvation to your descendants. You can saluate your present life, or so long as you are an enamation; you can perfect yourself physically, mentally, emotionally; you can live a temperate, virtuous, just life, which, on the whole, is the happy life. And as your children's nature at conception depends altogether on the nature of the parents at the time, while you are salvating yourself in the genera-

tion life, you are salvating your children, and, through those children, future generations, even on down to the "final" day, or until your particular line of race life is extinct. Indeed, every man lives two lives; the generation life and the race life, and every man is as old as his race in the race way, though he only lives a few years in the generation way. Therefore, Methusaleh, although as a generation man he lengthened out amazingly, as a race man he did nothing extraordinary, since when he died every Jew then living was as old as he in the race way; and the Jew of to-day can boast of being just so many centuries older than Mathusaleh ever was in his best days. The man begins the generation life with the nature the race life has given him, and what that nature is depends, originally, on the character the God gave the race in its creation, and, subsequently, on what all those antecedent generations that make up the race life has made it to date. The generation man takes up the thread of the narrative and carries it on to his death. But in the meantime he has begotten children, and he passes on to them not only the nature he has at conception, but such slight changes as he has made in the race nature up to the time of the conception of those children. He has had his influence on the race nature, and that influence is felt, not only by his children, but by all subsequent generations, even unto the end, just as he has been affected by the lives of all the ages that have preceded him in his particular line of race life. The race life is a chain of generation lives,

each link of which is connected with the others fore and aft. But as fast as a link is lived it drops off into eternity. The next link is his children, and whether they are bright or rusty, depends on the parents; those parents on their parents, and so on to the beginning. And a like dependence goes the other way, even down to the end of the race.

Of course, when an old bachelor dies he dies all over; his spirit goes to eternity and his body six feet under ground, and that is the last you hear of him in the concatenation, unless he has said something or done something to influence the race evolution after him. He signs a quit claim to the race life and invests all his available means in "furrin" parts.

Pantheism therefore tells us that when we fellows talk about salvation we mean salvation to the generation life and the race life; as to salvation in any other life it is nonsense; for there we are absorbed into God.

It will be observed that both Materialism and Pantheism limit salvation to this life, either to the generation life, or to both the generation and race life. Materialists say salvate the physical nature, for what you call spirit is a property of matter. Pantheists say salvate the spirit, for it is an emanation from the spirit God. Salvation in another life is nonsense to both; for after this life we are absorbed into matter or into God.

But there is another very large and most estimable class who make salvation almost exclusively a thing of the next life, in heaven. They place such great stress on

salvation there that salvation here almost drops out of view. So much attention is directed to the non-manifested God and the heaven life that they have little left for the manifested God and earth life, neither the generation life nor the race life. True the spirit in this life is to be perfected in a way, but in relation to the non-manifested God and the heavenly life, rather than in its relation to the manifested God or the things of this low grounds of sorrow and sin. Indeed we are warned not to go off after the things of this world. Wife and children are to be turned adrift if they endanger salvation in the heavenly life. Indeed this life is a rather small potato, and harmonizing our nature, intellectual, emotional and our conduct with the environment we live in is no sort of preparation for or salvation in the life to come. We may live all our days out of whack with the things of this life but if the last hour of our life is invested in repentance we march right on in where all the good people go. Perhaps the great difference between this salvation and those others is that with those others the man must salvage himself, beginning with the salvation, and damnation for that matter, which the God and ancestors have given him. Beginning with the nature the God gave the race when he created it, the race must salvage itself, which it is able to do by reason of the progressive character the God stamped the race with in the beginning. But this other salvation depends rather on the God. Man has little to do; with those others he has it all to do. In the view of

Materialism and Pantheism the man attains unto salvation by being first sorry for his sins, then renouncing them, then changing his habits or life, which persisted in long enough his nature is changed; and then and not until then he is salvated, he is made whole, he is freed from his sins and the effects on his own nature of these sins. He forsakes his sins because they are sins; he regenerates his nature because he thinks it not what it ought to be, and he does all of this of his own efforts, but the God and his ancestry gave him the power to make effort and the base of success. With these to be born again requires a life-time effort. But with the other the man has a godly sorrow, whatever that may be, repents, asks forgiveness and the thing is done. He is born again in a twinkling, his sins are all wiped out and their effects on his nature are washed away; he starts out in life on the new and, we may suppose, as a perfect man; for the effects of the fall have been removed by the merits of the savior, of which merits the man has availed himself in regulation form.

But the query is, what shall we do to be saved, and it must be remembered that salvation is now made a thing of the next life. Religion tells us, tell us—well there are no snakes if we know what they do tell us. Or rather they tell us of so many ways that we find it impossible to determine which is *THE* way. Every creed is a way of salvation. Just how many creeds there are we do not know. But we know of several, and they all

differ as to the way of salvation, otherwise they would not be different creeds, but the same. There are many creeds among orthodox churches, indeed as many as there are denominations. These differ not only from each other, but from the creeds of the liberal churches. The creed of Protestantism differs from that of Romanism. All this differs from the Greek church. And the Christian creed is not the creed of the Hebrew church. All these again are not the creed of Islam. Again the creed of Judaism in its original trunk and in all its ramifications is not the creed of Boodhism.

Again the creeds of to-day's churches are not the creeds of the same churches two hundred or a thousand years ago. Besides all this, the ignorant country parson and the learned city theologian subscribe to the same creed, but they will preach you sermons not at all alike; the creed interprets the scriptures; the parson interprets the creed; and there is an all round variance, resulting of course not from any difference in the scriptures, but from a difference in the intellectual and emotional make-up of the churches and speakers that interpret. The country parson would perhaps tell you your salvation depended on your belief in a personal God on a throne, in a local heaven of golden streets, harp music and hallelujahs, and on your attendance on revivals where there is much shouting and they skip loud. The liberal theologian and the Jewish Rabbi would tell you nothing like that. They would perhaps tell you that God is infinite, absolute and incomprehensible, that it is your

duty to reverence, love and obey him as the creator and preserver of all things, and that the best sort of repentance for sins is to forsake them, and that the very best evidence of your love for God is your love for your fellow-man, which you show in sympathy and kindness, and in all good works.

Now, we would like to do the fair thing in defining religion's answer to the query, "What shall we do to be saved?" But it must be apparent that we rest under grave difficulties. If we told what the country parson said and indulged in any censure or ridicule, the learned theologian would say, "that's all right; that's not religion." If we censured or ridiculed orthodox churches, liberal churches would say, "that's all right; that's not christianity." If we censured or ridiculed christianity, the Jewish Rabbi would say, "that's all right; that's not religion." If we censured and ridiculed Judaism, root and branch, Boodhism would say, "that's all right; that's not religion." Evidently, it would be a species of very great injustice to saddle on the churches of this age the errors of the churches of past ages, or the errors of christianity, if such errors there be, on the Hebrew church, or the errors of Romanism on Protestantism, or the errors of one Protestant church on the other, or the errors of one individual on another. Nor would it be fair to censure or ridicule the Bible, as we have it in English, for any errors that may have come to it in the translation. Whether the Biblical writers properly expressed themselves in Hebrew or Greek, whether that

Hebrew was properly translated into English, and whether the theologian properly interprets or expounds for us, is the business of theology, and not our business. Christians tell us there is a christianity, and all hands tell us there is a religion. Well, all any man asks is that they tell us what it is. They have told us, but, as we have seen, in very many ways. When you hear a man blaming theology for not preaching *religion* or *christianity*, you may know he has a creed of his own, and what he blames theology for is not preaching that creed. Such a man is in magnificent shape for establishing a church of his own and installing himself pastor. But when he has done so he has but added one more to the long list of churches and creeds that already be. The only possible chance, which is not at all a possible chance, is for all hands to come together and formulate a universal creed. This they cannot do, for if there was a possibility of their coming together they would never have gone apart. On what basis would Romanism and Protestants agree? After just how much discussion would the Rabbi and the Theologian agree as to the merits of Christ as a savior? Such a council would evidently break up in a row. They all tell us to believe, but believe what? To believe in the God of the Bible; but which God, which concept, the personal or the absolute God?

Perhaps we are told that if we are so hard to please and cannot fall in with the creeds now existent, to go to the Bible and get up one of our own. Which Bible? The Jewish Rabbi says, to the old testament; Chris-

tianity says to both, but put in most of your time reading the new; for the new dispensation superseded the old. Well how are we to read? Are we to take the writers at what they say? Literalists say yes; others say no, read beneath the line. Well if we read literally much scriptures favors the idea that God is personal; he sits on a throne, he walks and talks in the Garden; he loves and gets angry, he sees everything we do, he sends his son to save us, and a great many things indicating not only personality but a personality very much like man's. But other scriptures favor the idea that God is absolute; for he is in all things and all things are in him. If there were not this difference in scripture there could not be the difference in creeds; and we are no more capable of making out what the Bible means than were those creeds, and if we made it out to our own satisfaction we would only be adding another creed to the long list.

But the other party says read beneath the line, don't take the scriptures literally. But if you read beneath the line what are you reading, the scriptures, or your own head? If you don't take the scriptures as literally meaning what they say, or what the language implies in a natural or every day construction, then anything more than that is a contribution from your own intellectual nature, a revelation of your own intellect, and not of the intellects of the Biblical writers. And where do you get anything to contribute but from science, your own experience, and the intellectual evolution of the age?

And if what you read beneath the lines has greater conformity to truth than the lines themselves which is the better revelation, the revelation of science and the intellectual condition of the age as represented by your intellect, or the scriptures? In the very nature of things an interpreter contributes from his own nature to the thing interpreted, otherwise he would not be an interpreter at all, but simply a reader. And what he contributes necessarily goes from his own intellect and does not come from the writer's intellect. The learned city theologian often contributes so much from his own intellect that one does not know whether to call his sermon philosophy or religion. The rural parson does not contribute much; possibly the poor fellow hasn't it to contribute. The intellectual character of the age does not express itself with any great success through the rural parson; he lives not in his own age but way back in those ages when they blew down cities with horns, and when whales swallowed sailors, with perfect impunity to the sailor, whatever effect it may have had on the whale.

The scriptures represent the intellectual character of the people in the ages when they were written, and the earlier writers no doubt had different and more crude notions about things than the later writers. In like manner the interpretation of scriptures represent the intellectual character of the people and age interpreting, and it is a well known fact that earlier interpretations and practices by ignorant people are repudiated by this age. Hence, the theology of the present asks to be

excused from any responsibility for the follies of the past, and the learned theologian blushes for the ignorant parson who is blissfully unconscionable of his own shortcomings. Theology itself, when pushed to the wall on the teachings and practices of the earlier Jews, such as slavery and the treatment of woman, confesses that religion is an evolution. Yes, it is an evolution, and it exactly coincides with intellectual evolution. What does not appear wrong to one age, appears wrong to another. But what is absolutely wrong is wrong in all ages, and no God would encourage it under any circumstances. Men through ignorance and an evil nature may teach and practice wrong, but a God, never; he is neither ignorant nor vicious in any age. As our theology, representing the intellectual character of this age, repudiates the interpretations of past ages, so Christ representing his age repudiated much that had been taught before him, each repudiating what they considered bad and holding on to the good.

There are instances of books sticking to the publisher for twenty years, not from lack of merit but from lack of appreciation. The age was not prepared for that man's book; he was twenty years ahead of his age and must needs wait for the crowd to come up. Well, there was the book, and it taught the same things all the while, and it did it in straight forward language, meaning what it said; you didn't have to read between the lines, nor beneath them. Yet no influence. The age had to learn the same things for itself before it could

understand them in the book. If an intelligence could possibly come to us from another system of existence, discoursing in English about that system, wrote it in a book, leaving it with us, that book would be a blank to us until we had learned in some other way about that system, which we could only do by being a part of that system with capacities to realize it. Hence we could not now possibly know anything of a spirit system of existence, and if we undertake it we impute to it universe qualities which makes it a part of the universe, and not a spirit system.

Well, the Bible we will suppose teaches certain things, but we can't understand what it teaches, especially if it teaches allegorically, or we have to read between lines, until we have learned the same things elsewhere. And if we have to learn in science and the intellectual evolution of the age the same things taught by scriptures before we can understand the scriptures, what particular benefit are the scriptures as a revelation if they do not tell us in plain language what they mean. A first revelation is better than the second if they teach the same things, and the first is necessary to an understanding of the second. If scriptures teach us that the world was created in six days, and teach it in such a way as to leave the impression that six ordinary days were meant; and the world goes on believing that six ordinary days were meant as it did so believe until science taught that a day is a long creative period, then which has revealed the facts of the case? Is science and philosophy given

us to understand scripture, or is scripture given us to understand science and philosophy; which takes precedence? Scripture has the inside track on time, but science and philosophy, on facts.

The interpreter of scripture, whether he be a theologian or not, represents the intellectual character of the age, and he or the age teaches what is between and beneath the lines; the Biblical writer taught what is in the lines.

The advanced interpreter teaches that God is infinite absolute. What did the scriptural writers teach, and did they all teach the same thing? This is a question for learned theologians themselves, and not for an outsider, ignorant of both Hebrew and Greek, and who is not overly well versed in the English scriptures.

The East is prone to Pantheism, and therefore to the concept of God as infinite absolute rather than personal. This would perhaps incline us to the belief that the Hebrew God was, also infinite absolute and not personal. But on the other hand, the God of the other religions of the East being Pantheistic, the Jews may have thought to differentiate themselves, and thus make themselves a peculiar people by having a personal God, who is, in a mysterious and unaccountable way, in all things and all things in him. The Vedas, believed in by their neighbors of India, taught God as in his very nature infinite absolute. The scriptures could only differentiate themselves from the Vedas, in a radical way, by teaching God as a personality; and thus the Jews in the East

became a peculiar people in their concept of God. And this peculiarity rendered the Jewish God more acceptable to the West, who were of like opinion already, as to personality. But whether the Jewish writers taught God as a personality, any or all of them, it is evident much Western theology thus interprets them.

A peculiarity, which seems to have attached to the entire East, to the Jews with the balance, was and is the belief in Boodhs. A Boodh is an incarnation of the infinite, which appears on the earth as a personalty at long intervals to set things aright, which he does by introducing a new religion or philosophy. Not that the world is constantly going to the bad; on the contrary, it is all the while going on to better things. But the human race, having worked the philosophy or religion of a by-gone Boodh for all there is in it for them, a new Boodh appears with a new religion adapted to the advanced intellectual condition of the people. The new Boodh begins where the old left off, and carries the race on from that point to still better things. A few thousand years is supposed to wear a Boodh threadbare; the race gets all out of his religion that there is in it without too deep and expensive mining; and it calls for a new Boodh, which the God promptly furnishes them; for there is always some man around ready to act Boodh, in both great and small matters, if the race and his neighbors will only have faith in him. The last Boodh to appear in India is Gaudama, the founder of the present prevailing Boodhism of the East. He appeared 500 years before Christ, and his fol-

lowers are said to number one-third of the human race, which is a comfortable working minority. Indeed, it is rather better than any other Boodh in any other country or among any people has ever done; even our own Joe Smith falls behind. Gaudama did not claim that he was the *only son* of God, but was of opinion that he was the fourth Boodh that had appeared on the earth; and, as they *are rare birds*, only appearing every few thousand years, this carries the Eastern races a good way back in history, and throws Western genealogy altogether in the shade.

But it is a peculiarity that a Boodh is never a Boodh in his own country and among his own people; and, generally, he is driven out of his own country, or sent out of it in some other more summary way, by the followers of the elder Boodh, who invariably shows decided disinclination to being superseded. Gaudama fled before Brahma, as a certain young man Absalom before David; but Gaudama's hair was not so long and he kept in the middle of the road. He found refuge in Persia and with one-third of the human race. A certain other Boodh was not accepted as a prophet in his own country, nor as a savior by his own people, even unto this day.

Now, our position as to the Boodh business is this. The race is progressive, it works certain fundamental concepts or principles for all there is in them and until they are threadbare. The race then is in need of a new fundamental concept which some man furnishes, and he is

a Boodh, which is slight improvement on dude, to those who accept the new principle. Of course he is opposed by old-timers, or those who hold on to the old principle. Perhaps the man himself thinks he is a Boodh; for it is difficult to decide whether he acts from natural or supernatural influences. He, any way, generally, has no objection to others thinking him a Boodh right.

But in point of fact he is no more an incarnation of the divine than is any man with like capacities. He is the outcome of his age; he comes because the age calls for a man of that character. The age calls for a new fundamental concept. Whoever responds, meeting the requirements of the occasion, is Boodh. But the Boodh teaches but little the age does not already know; he is but the expression of his age. He does only what the age itself is in the act of doing. The woods around him is full of the things he teaches; his fundamental principle is afloat in the air; it is but the prolongation of old philosophies and religion into a new era. The transition is not at all a violent one, and no more violent at that point than any other. He but systematizes or gives definite expression to the tendencies of the age. He has the brass to put himself at the head of the procession, and frequently is, on his way to the cemetery, chief mourner at his own burial.

It is said every crisis may be relied on to furnish its own leader, and necessarily so if a leader is needed, and this leader is Boodh of the occasion, whether the occasion be important or unimportant. Not only are there religious

Boodhs, but also military Boodhs, political Boodhs and Boodhs in every day life. There are also scientific Boodhs, philosophical Boodhs, literary Boodhs. When you teach a thing that has not been taught, or in a way that it has not been taught you are just so much Boodh.

But what shall we do to be saved? Materialism says give yourself a healthy body; this salvates you and your children; for healthy parents beget healthy children. Pantheism says perfect your spirits and through that your children's spirits; for children inherit spirit diseases as well as physical diseases. Both say salvation in another life is nonsense, for there is no other life; the body is absorbed into matter at death, and the spirit into God.

Religion says salvation is a thing of the next life, which you are to secure, not by perfecting your body and spirit as Materialism and Pantheism suggests, but by believing in God and worshipping him. You are to believe in the God of the Scriptures when you find out who that God is, and you are to worship him as the scriptures direct when you find that out. You can't know God by studying him as manifested in yourself and environment, that is, in a natural way. Neither would you know, any more than a fool, how to conduct yourself toward the God or your neighbors if the scriptures didn't tell you. Instead of raiment that would stave off the La Grippe you are to wear sackcloth and cold ashes; instead of roast beef you are to indulge largely in gall and wormwood; for the body is to be condemned and crucified since its care and worldly desires draw

you away from God and his worship. Neither are you to go off after the vain things of the spirit, such as improving your intellectual, emotional and will nature, your manners, morals and nature, in relation to the things of this life. Your business here is to wait on God, and secure in prayer and ceremonies through the merits of a savior, or Boodh, the forgiveness of your sins and an abundant entrance into everlasting salvation.

Of course in what we have just said we do great injustice to certain churches and theology. But if the distinguishing characteristics of religion is not the sacred books and what they teach, and if those books don't teach that the man's salvation depends almost altogether on his conduct toward the non-manifested God and but little on his conduct toward the manifested God or the things of this world, then we are way off in the matter. The man's salvation depends on the forgiveness of his sins through the merits of a savior, and not on his conduct in life, for the man on his dying bed can avail himself of the plan of salvation. "While the lamp holds out to burn, the vilest sinner may return," may not be sung by all, but it is the general trend of the matter. And in this respect our religion shows the Eastern origin and its kinship to other religions of the East. The Bhagavad-Gita of India has God to say: "The greatest criminal, if he give me his undivided service, is thereby purified and sanctified." Evidently, very much religion is preached as if it mattered little what a man did in this life, he can, in spite of it all, stand in with God, purified

and sanctified, by availing himself of a very short and simple plan of salvation. Of course all religion is not sung that way, and those others would say "this don't touch me;" but those others, do they preach from their heads as filled from the age in which we live, or from the Bible as written in the long ago? The text is taken from the Bible, but where do they get the balance of the sermon? The "Christian" denomination is at least consistent; they illustrate or support one scripture by another; they draw on the scriptures; with them it is unlawful to draw on the head or the civilization of the age, except in the co-ordination of the various texts. From them we get scripture pure and unadulterated by modern thought; they contribute nothing but the co-ordination. How would that suit a Religio-Philosopher, or his congregation?

The Ethian view is this: In the creation Ethia gave the race certain nature, damning it with the bad, and salvating it with what was good about it. And that is her plan of salvation and damnation all the way through, in the race-life, in the generation life, and in spirit life to come. Everywhere and in all time the man is damned with what is bad in his nature, and saved in what is good. That is all the damnation and salvation he will ever get, and all that he can reasonably expect. The way a man salvates himself is by increasing the good and thereby diminishing the bad. In this he may be aided by others, who are Boodhs to him to the extent of their saving influence. Not only that, but

every one of his ancestors in his line of race life has had a damning and a saving influence on his nature; for the generation man's nature at conception is what his line of race life has made it up to that point, beginning of course with the character the God gave the race at creation. The generation man takes up the line at conception and carries it on to death, damning it with the bad of his life, saving it with the good. And the whole compoodlement, from the God to the beginning of the spirit life damns and blesses the man for that life; for that life begins as this ends.

The God comes much nearer damning the race, and through it the man, in the beginning than in the end; for no man is as bad as the beginning of his race and never will be again. The God when he created the race turned it loose to saluate itself; but as a SAVIOR to the race, he stamped it with the progressive character, which is clearly seen in the progress the race has made since it emerged from prehistoric times. This saving clause, or progressive character is perhaps the only Boodh the God gives direct to the race from himself. All other Boodhs the race must furnish from its own ranks, as occasion calls for them.

Nor does salvation come to a man all of a sudden, nor in a twinkling. It has required the character God gave the race in the beginning, and the efforts of all our ancestors to saluate us thus far. And a few minutes of godly sorrow and repentance wont wipe out the evil still in our nature. This godly sorrow is a good thing,

and a necessary antecedent to a change of life and the change of nature resulting. But when we have the godly sorrow and the good resolutions, the thing is only begun, and amounts to nothing if they lead not on into works. We must persist in a better life until our nature is changed; then and not till then have we salvation from those evils. And we repeat that this salvation is made possible through the merits of the progressive character with which the God stamped the race and his environment. Salvation begins with the race and ends not before death, if then; for the next life, or lives, may be progressive after a like fashion, for anything we know to the contrary.

Then salvation in the future life is the ultimate object, but to attain to that salvation we must attain unto salvation here, for that life begins as this leaves off. This life leads on into the other as a man passes from one room to another; leaving off his coat in one room does not make a different man in the next room, nor does passing through panel doors, nor the door of death, put any change on the spirit man.

It is our private opinion that a man can only live successfully one life at a time, and those who attempt more not only strain themselves, but run the risk of a jack of all trades, who is good in none. You can't live the heavenly and the earth life at the same time with any great success in either. It is not the correct thing to live the heavenly life aforesaid; time enough for that

when you get there. It wont do to neglect the present life, for if you do you will not be prepared for the heavenly life when you are in position to live it. Your plan is to live well the life you have, trusting in that to prepare you for the life to come. A full, well rounded life here prepares you for a full, well rounded life there, provided you build yourself up here in the things you are likely to do there.

In collegiate life it is unfortunate to become a freshman until you have passed through the preparatory department, and to become a sophomore without having been a good freshman is most disastrous. Whether the earth life is preparatory or freshman it matters not; we must live it well if we expect the goose to hang high with us in the next class. If we live well all the lives in the category, beginning with the earth life, the president of the institution will no doubt ultimately graduate us with the highest honors possible to our nature. In this life we have certain studies, and must harmonize ourselves emotionally and in will, and act with what we learn. In the next life we will have a different set of books, and we will do the same manner of harmonizing there.

But there is one study that runs throughout the course, and it is doubtful if we ever get through on that. This is the study of Ethia, the infinite absolute. But in all lives we can do the best we can in that direction. In the earth life we can form the best concept we are capable of; this will prepare us for a better concept under

more favorable circumstances. We must then harmonize ourselves emotionally, and in will and conduct with our concept of Ethia. This is all the worship we can give her that she cares for; it is silent adoration; the adoration of intellect, heart and will, which is preferable to adoration of the more boisterous kind from lips, contortions and ceremonies. And in the next life, it is our opinion that we shall simply prolong this silent adoration as our capacities reach out, and that it will be found more acceptable than hallelujahs and much harp music.

But while we can do only this toward the infinite non-manifested Ethia, there are very many duties we can perform toward the manifested Ethia. In as much as ye have done this unto the least of them ye have done it unto me. And it is no doubt preferable to do our duty toward Ethia here where we can, rather than attempting to do our duty toward Ethia in Ether where we can't. Indeed, those who are fanatical in religious duties toward Ethia in Ether, but who neglect good manners, morals, and common justice toward Ethia manifested in the concatenation, have very much the appearance of men who overshoot the mark. Having the eyes elevated at an angle of 85 toward zenith will scarcely excuse a man from seeing the things about him. Where, anyway, is the sense of looking toward zenith for the non-manifested Ethia, who is in all space alike; evidently it is a habit not well founded. Indeed, it is our opinion that if it had been intended that we habitually look that way, our eyes would have been thus stuck in our heads. As it is, we

look square out from the shoulder with greater comfort; and looking up goes against the grain unless one is terribly bulge-eyed, and after long practice. Besides, we never thought a man looked well with his eyes walled, be he dead or only in a trance.

Ethia's purpose in the concatenation, as shown by the concatenation, is to create the highest type and the highest perfection in the type. It has been a gradual ascension of types from the "without form and void earth" to man. And man has been progressive from prehistoric times till now, with the presumption that up to historic times from the beginning of the race it was in like manner a case of progress. Well, evidently, if man does Ethia's will he will aid her in this purpose; he will make the God's purpose his purpose. He can't create a race, but he can perpetuate his own and carry it on in himself and others to a higher excellence. He can perfect himself and others, and his children in the nature he gives them at conception. All this is rather a pleasant sort of duty, rather an agreeable sacrifice; for while we are doing the God's will, we are building ourselves up in all the perfections and beatitudes not only for this life, but for all lives.

But we owe duties not only to God and ourselves, but also to our environment, since we are all brothers, sons of one mother. In gratitude for our own existence and comforts, we should do something to make the existence of others more perfect and comfortable.

Our greatest duty is toward man, since with man we

contact most. Yet the cruelties practiced by the race toward itself is something fearful. We have societies for the prevention of cruelty to the animal, but none on a large scale to prevent cruelty to man. Great conquerors may paint the world red, filling it with tears, wailing and woe. Potentates maintain fabulous armies to subdue enemies at home and fight them abroad, the people footing the bill. A money power may use that power and the power of the government to increase the wealth they do not need at the expense of a people needy at all points. All this is nothing to a society for the prevention of cruelty to the animal; but if you want to see their hair turn the wrong way and hear them spit, just step on a cat's tail. Doubtless societies for the prevention of cruelty to the animal is a good thing, but societies for the prevention of cruelty to man would be superbly better.

Man having lived the best earth life possible to him, Ethia may take his spirit out to Ether to dwell there as a conscious personality, if she is of opinion the race or any part of it is worthy the honor. Otherwise man's spirit goes to the general fund and emanates from there in some future type higher than man.

We agree with Materialists that we must saluate the body with wholesome food, exercise, cleanliness and plenty of fresh air. A sound body is a powerful good thing to have as a foundation for spiritual excellence, and as the instrument through which the spirit acts on the environment in this life; and it is not our opinion

it would thrive on gall and wormwood. Many vigorous spirits however are in frail bodies; and as death comes on the spirit shows an imbecility not pertaining to it, but to the instrument of communication in this life.

But we can't think that we only live till we die, nor are we of opinion that all is matter. We would like to know what matter is anyway. You only know physical things in physical qualities; if that is not matter what is it? But you know spirit in spirit things in spirit attributes. You know as much about spirit as you do about matter; one you know by the senses, the other in consciousness. Yet the physical individual is not the same as the spirit individual; they have not the same qualities; then how can you say they are the same; how can you say with Materialists all is matter, or with Pantheists all is spirit? Materialists say what you call spirit in man is a property of matter, and is but a prolongation of what you see everywhere in nature. Yes, it is a prolongation of what you see everywhere in nature, but that "what" is spirit and not force or a property of matter, since you know nothing of matter except in physical qualities. In like manner man's body is a prolongation of that which you see everywhere in nature, which "what" is matter. That is, the concatenation is dual throughout, spirit on one side, physical on the other. Ethia manifested in physical qualities is the physical individual, and is what you call matter; manifested in spirit attributes she is there what you call spirit or pantheistic God. Then matter and spirit are

not identified with each other but with a third, antecedent and beyond both. Of course Materialists and Pantheists will never agree, or convince each other. You had as well talk of two converging lines coinciding at points before they meet.

We can also agree with Pantheists that salvation in this life is a good thing for the spirit of both the man and his descendants. Indeed the materialistic and pantheistic salvation in this life is a necessary antecedent to the salvation in the life that follows; therefore, not only good for the generation man, but also for the race man, and for both in the religious man's salvation in the life to come.

But we can't think this life ends the matter. Evidently the physical man goes to some primitive condition in the earth. But what proof that the spirit man loses its personality in absorption into the spirit, God? True, no man sees the spirit go out of the concatenation, and none but Spiritualists see it after. But then no man sees it absorbed. The truth of the matter is, no ordinary man ever sees spirit, even in the flesh; he sees only the physical attendant, the effects it has on the physical nature. In the dead man you see no such effects, and he evidently is not conscious as is the live man. You only know spirit direct in consciousness, and if the spirit goes out of the dead body the consciousness that knows it goes with it, and fails to talk back. Then, as to knowing in any of these ways, whether the spirit retains its conscious personality, or is absorbed

into God, honors are easy. We can only reason about the matter.

Well, Ethia's sole purpose in the concatenation seems to be to build up higher conscious personality. True, when most things die, the spirit, unless at once appropriated as food, goes to the general fund, and from there into the higher creation. But are we to suppose she will go on everlastingly repeating this process? She is investing a large amount of spirit in the concatenation; will she never realize on that investment by taking spirits to Ether, forming a spirit system of existence there? Or will she everlastingly continue reinvesting in higher types of earth existence. Man thinks the thing is becoming monotonous if he is not made an exception to the general rule. And he may be. All men's spirits may go out to Ether. Only a part who are prepared for that sort of thing may go, while those who do not pass muster may remain in the concatenation as a kind of purgatory, to be worked over in a new type preparatory to final acceptance. Who will hear Gabriel's horn, and rally round the flag, boys, in Ether?

There is a large class of educated thinkers who hanker after nirwanna, or absorption into Ethia in Ether; they seem to want to get back home before their mamma finds that they are out. These no doubt will be gratified since they are anxious about the matter. But the absorption they will attain to is absorption, not into Ethia in Ether, but into the plane fund of spirit, which is in truth the pantheistic God with whom they seek

union. And one can readily understand the indignation of one of these parties, who, after "resting" for a season with his pantheistic God, reeminates into the higher earth type. He is filled with disgust, and has room only for the remark, I thought I was everlastingly done with this eternal foolishness.

Scientists will go to heaven if the atom and the forces don't keep them out, but whether they will go as a force or a spirit we have not the least idea. We wouldn't, however, like to risk calling God an atom; and for this offense scientists may be kept "transmuting" round in the concatenation until they learn better manners.

Very few theologians will reach heaven if they insist on going through St. Peter's door; but if they consent to enter the Ether heaven through the door of death there is abundant walking room for both them and their flocks. Putting devil up on God, however, is a terribly risky business, even if God didn't make the world altogether to suit them.

What kind of occupation here is most conducive to a jolly time there? Well, perhaps we had better practice the music here that we expect to play there. If you think sackcloth and ashes, gall and wormwood, long, dolorous faces, with eyes set at an angle, will be all the go there, by all means practice them here before you go. Or if you think war, politics, or dealing in stocks will be a paying business there, your proficiency here will serve you a good turn there. Or if lying, stealing, slandering and all that, is to be the chief business there,

you should be well up in those things. But if you think spirit and emotional intercourse, music and all the refinements will be no go, it would be useless for you to put in any time on those things here as in any way a means of ultimate salvation. This life must needs lead on up to and into that life; for the spirit begins that life with the self-same nature it has when it passes through the door of death.

When the spirit has passed through and the door slams to behind him, what will be the outlook? Will heaven and hell be anywhere in sight? Certain advanced theology who have fallen a good way from a literal rendering of the scriptures, tell us that heaven and hell are spirit conditions, and that men live in heaven and hell in this life all the same as they do in the next life. This is doubtless true as far as it goes. But we are inclined to think that there is something more definite and tangible about heaven and hell than that amounts to. In rejecting the word of the scriptures they go to the extreme of loosing part of the spirit. Now if spirits have been going out from the earth ever since man was created; and they have been going out from other parts of the universe system; and if they have also been going out from other systems of existence; and if there are spirits in Ether who have not come up through any system of existence—then by this time there must be a goodly crowd there, and great diversity of character.

Well, it is a profound observation, worthy all accep-

tation, and of which the reader may have heard mention, that birds of a feather flock together. Whether spirits from different planets would associate together, or these with those from the sun, or those with spirits from the stars, is not at all certain. Nor is it at all probable that spirits from other systems of existence would or could associate with those from the universe system. And it is morally certain the members of the royal household would not confab with the plebeian crowd who have come up through systems, and out of many trials and much tribulation. Not only that, but good spirits would not associate with bad, nor the intelligent with the illiterate; their tastes are not the same. Good spirits associating together would make a local heaven in that part of the country. Evil spirits would associate in other parts and thus we would have local hells. And if then they should nominate by acclamation and elect the worst in the lot as Captain Jinks, affixing tail and prefixing horns, we would, after all, have personal devils. Or perchance, if there are evil spirits in the royal family, these most likely would insist on acting Jinks. Yes, we believe in local hells and heavens, and a great many of them. You can find them on earth in both cities and country even unto this day.

Certain other theology, which has fallen away from a literal interpretation of scripture, concede that heaven is an indescribable place or location at the center of infinity where God's presence is specially manifested. Now this special manifestation of the presence of God is

a position to which all parties subscribe. Science sometimes becomes enthusiastic over the scene that must present itself to an inhabitant of Saturn, standing on the body of the planet looking out on its rings. They say matter there makes a special manifestation of itself. No man who sports a God of his own but supposes his God makes special manifestation of himself in certain locations, and why not at the center. Yes, the center is the place for the grand combination. But after all, even with free tickets, the spirit may find some difficulty in finding the center. Center is a term invented for use in a system of existence, and has no meaning or application to an infinity that has no circumference, limits or center. Yes, yes, the only bother is in finding the center of an infinity that has no center. When we succeed in that, there is no doubt about the fireworks and the rest. And it does not matter whether it is a Material, Pantheistic, or what kind of a show it is just so it is a good one, which no doubt it will be, considering the elaborate preparations and the magnitude of the occasion.

But there is a center which the spirit can find; indeed it finds itself in that center as soon as it passes through the door of death. If Ether fills all space and permeates all existence, if not in the center of infinity then it must be nigh on to thereabouts. And why may we not suppose Ethia makes a special manifestation of herself in Ether. If spirits go out from the universe and all systems of existence, that is a manifestation worth look-

ing at, and perhaps beats Saturn's rings. And we know not what other special manifestations of her presence Ethia may make in Ether. We only know the manifestation she makes of her presence in the universe, but certainly we may conjecture a more satisfactory manifestation in other space. It is not at all certain she does not make a more gratifying manifestation in other parts of the universe to the intelligences of those parts. But the man on an high pedestal says, "Stop there, Hal, an ye love me."

No doubt the spirit man will find his appropriate location in Ether with no thanks to angel wings. Perchance he will gravitate there; at any rate it will be an occasion of momentous gravity. Whether that location will be heaven, hell, or only purgatory, will depend on the spirit's nature, and that will depend on the character God gave the race in its creation, then on his ancestors, and finally on himself in the generation life up to death or separation from the body. That all this fixes irrevocably the character of the spirit for all eternity we do not believe. Perhaps the chances of spiritual growth in the next life are much more favorable than in this. If, unfortunately, we drift into one of those hell pools, doubtless the parson will send us a missionary. There is always some one round ready to mix himself up with his neighbor's affairs.

But will the spirit walk golden streets, wear a gold crown, playing a harp, shouting at the top of his voice? We fear not. We have doubts about spirits in Ether

peregrinating round as do spirits in the flesh; we have watched wreaths of smoke and thought perhaps that is the way of it. As to the street work, the inhabitants from no two planets would probably agree on that, and spirits from different systems could not. If the Jupiter man insisted on paving with tin the earth man would be disgusted, and tell him flatly, of such stuff, in the country I came from, they make coffee pots. All that diverse assembly would not fancy harp music. And just how a spirit would shout as we shout after having lost his shouting outfit we can't make out. Again a French burr as a hat for a man in the flesh would not be a more weighty matter than the gold crown to the spirit man. You can't furnish heaven with earth material even to suit the tastes of all earth men. What would a man from Wall street care for a gold crown; he would prefer a plug hat in his any day in the week. Fancy Wagner performing on the Jew's harp, or composing for it! Just think of Col. Ingersoll shouting hallelujah before the throne!

When you condition heaven with universe qualities you make it part of the universe, and you are not thinking of heaven at all. But those who insist on having and giving us a concept of heaven and heavenly things, necessarily invest it with universe qualities, and physical qualities at that, for they can only conceive of a thing by imputing to it perceptive qualities such as they know in the universe.

Well, spirit and a spirit system have none of these qualities, therefore they cannot be known that way. When the spirit passes out of the universe it takes none of the physical universe with it, for the spirit in a spirit system of existence has no physical body from the resurrection or elsewhere, and needs none in its business there. It needs not a physical body through which to know and act, for there is nothing physical in its new environment to know or act on in that way. As a spirit in a spirit environment it acts purely in the spirit way. What heavenly use would it have for a physical body, and what use, known or conjectured, would it have for anything physical in its environment.

The universe is a system by possessing certain qualities. Ether and a spirit system is different because possessing different qualities and attributes; if they possessed the same qualities they would be the same systems. The spirit in the spirit system is the same as in the universe, but in the spirit system, the physical has dropped away; it was left at the door of death.

But the man from an high pedestal says, I've got to have a concept of God, heaven, and of spirit existence there. If I can't get it any other way I'll invest it all with universe qualities. So you had as well lay down your golden streets, put on your crown, take up your harp and shout hallelujah, for you've got her to do. All things were made for man and all knowledge given

him in the revealed word. Whatever is in man's feeble ken is something; all else is "nothing."

Great Scott! is not the balloon inflated; but scarcely so much so as the next wise man.

CHAPTER VII.

IDEALISM.

Shall the process of knowing annihilate the thing known?

General considerations—A theory of perception—Does the object duplicate its qualities in the senses, and do we properly locate in Externality?—If so, the world is, and is what it appears to be.—Don't run to seed.

To narrow existence down to what man knows about it is a reasonably fine thing; to narrow that down to a man's spirit is a little finer thing; but when you narrow man's spirit down to thought relations or consciousness states you've the thing down to a very fine point indeed, and only total skepticism could make any improvement on it.

To make God the servitor of man, having him create existence for his exclusive benefit, and give his only son because the devil had interfered with his good intentions, is bad enough on God. To make him, as Berkeley does, an organ grinder to grind out man's thoughts without providing him the proverbial monkey is worse. But to call him "nothing" until he self-develops into the universe is just too bad, and is the next thing to snuffing him out altogether.

Berkeley, in defense of his God, denies the external physical world from which antagonistic Gods are infer-

red, and there is nothing but his God and man's spirit. Philosophy, in its subtlety and inexorable logic, denies the spirit world, and there is nothing but thought relations or consciousness states, and the imminent "nothing."

This is all very light diet, and one wonders how they grow it—how they get from the physical and spirit world of the senses and consciousness, in which the vulgar believe, to the thought relation world of the learned. Evidently the wiser a man becomes the less he knows. The vulgar man, ignorant of the process of seeing, believes in what he sees, and that the external world is just what it appears to be. Ignorant of brain processes he believes he has a spirit. We may therefore score it as one palpable fact that a knowledge of the process of knowing knocks the thing known into pie.

Well, if the world of spirit and physical things is a reality, and what they appear to the senses and consciousness to be, and the reasoning of the learned is faultless, then those wise men must reason from false premises. They fail to understand the process of knowing; and it is this failure to understand the process of knowing that knocks existence into pie, and not the actual process itself. A knowledge of the true process of knowing ought to establish the world on the how-firm-me-foundations which the vulgar give it, if the vulgar are right in the matter.

But before looking at the process of perception we will refer to a few general considerations. To the animal, to the unlearned man, to the learned man in

practice anywhere outside theory, the individual, whether physical or spirit, not only is but is just what it appears to be. The animal and the unlearned man don't analyze; they make no inquiry within; they don't care whether the individual is composed of elements or atoms, or whether it is a manifestation of God, or the creation of a God out of nothing. The important fact to him and to all men practically is that the thing is, and is what it appears to be; and of this the vulgar man has no doubt; it never occurs to him to doubt. This belief is the universal experience of men in all ages; and the race is in position to judge of the matter from all points of view. It is a universal belief founded on universal experience. To this the universal belief, up to certain time, that the sun revolved round the earth is given as an offset by Idealists, but of the sun's motion they saw only from one point of view and had only the experience of one of the senses. This universal belief founded on universal experience certainly ought to have some weight against theory. Two surfaces ground together exactly coincide; this universal belief ground into the intellectual nature of man in the ages would finally result in intellectual harmony with objective fact. There would finally result, not perhaps Leibnitz's pre-established harmony, but an established harmony answering all the purposes of truth. If we have senses, which Idealists must deny, since they are a part of the external world, they would know the external world as it is if they knew it at all. Whence should come the harmony,

pre-established or otherwise, between the senses, and a world that is not, or not as it appears to be. It is said to be impossible we should know the external world as it is through the senses; to us it seems impossible we should know the world as it is not, by the senses.

But it is said that in dreams and in diseased conditions of the nerve system we see things that are not. This is not perception. In perception the nerve condition is caused by the object operative on the sense. True this diseased condition is the same as the nerve condition in perception; and the condition in ideation is the same as in perception. But the guarantee of the truthfulness of perception is that the object produces the nerve condition. In diseased conditions and in ideation we have not this guarantee. Hence in diseased conditions we can see a thing as well where it is as where it isn't. And we can ideate many things that do not exist, Idealists to the contrary notwithstanding; but we never can in normal conditions see a thing that is not, or not as we see it.

Again it is said the senses make different reports about a thing, and therefore none of them tell us the truth. In the name of the Lord why should he give us five senses to tell us the same thing about an object. All men are not so hard to convince as are Idealists: they don't need to be told a thing five times over before they have faith. We know the individual in its qualities. Each of the five senses is adapted to knowing the individual in certain qualities. And when we have

applied all the senses we know all we can know of the object in the perceptive way with our present capacities. The object, however, may have other qualities, but we have no senses for their realization, and these qualities are as nothing to us. If we had more senses we might know more of the object, other qualities; if we had fewer senses evidently we would know less. These same things are true of consciousness; we can only realize our spirit in certain attributes; if we had greater capacity we might realize it in other attributes. No doubt the objects, whether spirit or physical, have the qualities we realize in them; whether they have other qualities is a matter of conjecture, which perhaps amounts to little.

When the man on an high pedestal says there is nothing of existence but thought relations, he perpetrates much absurdity, and his vanity of self and race is his only apology. Suppose thought relations or consciousness states is all we can know, is it not preposterous to say for that reason that consciousness states is all there is of existence? Are we to make our feeble capacities the measure of existence? Are we to drag God down from his absolute character and fit his proportions to our own incapacity? Only the total Skeptic can improve on the Idealist. To him there is nothing, because, forsooth, he can know nothing. Well, suppose he can know nothing; it is of course bad on him, but in nowise bothers God, nor the other things he has created; it

certainly does not annihilate them, or if so the power of man's ignorance is great and fearfully miraculous.

From an implicit reliance on the senses and consciousness on down to total skepticism it is a gradual accumulation of skepticism ; and total skepticism is total vanity, since it is a denial of existences because man cannot satisfy himself that he knows anything about it. He has no criterion for the senses and consciousness, and that fact knocks what they say into pie.

When Berkeley denied the external word in defense of, as he supposed, his own concept of God it was skepticism that far, and Berkeley aimed for the thing to stop there. When Idealists followed, denying the spirit world, we were indulged in a little more skepticism. When consciousness states or thought-relations are denied we have our fill of skepticism. Every man aims for every other man to stop where he does in the downward course of annihilation ; but many see no reason, once started, for stopping anywhere short of hard-pan, and they land at total skepticism.

There is no criterion for consciousness any more than the senses, if for that reason one is not reliable then the other is not. Your stopping at any point on the skeptical route is arbitrary, and the stop is made not because your intellect approves but because your emotional nature demands it. Total reliance, and total skepticism are the only two consistent positions. If you can deny perceptive qualities, therefore the physical individual, you can deny consciousness qualities, therefore the spirit

individual; ending at a denial of, not only physical and spirit individuality but of spirit and physical qualities; and there is no God, no individual and no thought relations or consciousness states. Of course certain philosophy has said consciousness is reliable, but philosophy has said many things; where's your criterion? Science and the vulgar have said the senses are reliable, and all men say so when it comes to a matter of experience; for no man butts his head against a post if he can help himself.

The unknown unknowable infinite Ethia has made diverse manifestations; she has created a great variety of existence. Among her other manifestations or creations is the universe; and scattered round loose over the face of the earth, a very small part of the universe, is man. Man has senses, consciousness and the power of ideation. By these capacities he knows himself in spirit attributes, and the external world in physical qualities. He knows something about the surface of the earth, a little about the balance of the universe within the reach of the telescope; nothing of the universe beyond; nothing of Ethia in Ether; nothing of other systems of existence in Ether; and straightway he concludes God made the world for him, and that what he knows is something, while all else is not else at all, and even God himself is "nothing." Man in the order of creation comes on the scene late in the season, but he is no sooner here than he begins puffing himself up with a huge inflate. At any rate that is his habit now, whatever he may have

thought of himself early in the race-life. Religion tells him God made him perfect and gave him an environment altogether lovely; and if now there is a screw loose anywhere in the machine, look to the devil for the fall, and to Christ for the redemption. Hegel congratulates both God and man that God is about, for the first and only time in his life, to realize himself objectively, which he does in fine shape in man while reading Hegel's philosophy. Of course God cares nothing for the balance of existence and next to "nothing" for himself just so man is satisfied and made comfortable. Of course God does not realize himself objectively in the balance of the universe nor in other systems of existence. Nowhere but in man, and man nowhere but in Hegel's philosophy.

Now the truth of the matter is that God realizes himself objectively throughout the universe, and in all existence; and he has done so in all time; it is not at all a late thing; he didn't have to wait till Hegel wrote his philosophy, or until any man proclaimed his religion. It is real remarkable the influence certain philosophy and religion has with God. God don't, or can't realize himself objectively until Hegel writes his philosophy; and God does not wake up to the fact that men are going to hell pell-mell, and as fast as they know how, until some nineteen centuries ago a few Jews in certain religious expression posted him, and at the same time made provision to stop that sort of thing. Yes! yes! for the man on an high pedestal everything begins when his

philosophy and religion begins; antecedent to that there was "nothing." Well, the human race, and God especially, ought to feel under stupendous obligations to these men.

Water realizes the balance of the earth objectively, otherwise it would not go to the ocean. The earth realizes the sun objectively, or it would not revolve round it. God in man realizes himself objectively to the extent that man knows anything, and he has been doing so ever since man did know anything. But he realizes himself in much finer shape in science than in any philosophy or religion. The Hegelian philosophy is said to be the contemplation of the self-development of the absolute. Religion makes much ado about telling us of creation. Well, science has for quite a while been telling us the same things. True, science calls it evolution; philosophy, self-development; religion, creation from nothing; Jones, manifestation of God in certain space, in certain combination of qualities; but evidently we all mean precisely the same thing. The concatenation is just what it is, and has come up in time to what it is in certain way, and it is that way we all mean when we use our expressions. Ethia manifesting herself in certain combination and degree of certain qualities in certain space is self-development into the individual, or creation of the individual from "nothing," if you call Ethia "nothing" until she manifests herself to your capacities; and the universe is made up of these individualities,

self-developments, creations from "nothing," or whatever else you may choose to call them.

Man is one of these self-developments, or manifestations. He is last and highest so far. He is highest because of his higher order of spirit, and his spirit is of higher order because of superior capacities. But man is no more real than the rest. His physical nature is no more real than other physical natures; his spirit is no more real than the spirit side of all things else. Nor are any of his qualities and attributes any more real than those of the balance of the concatenation. Man has no surer hold on existence than the rock. All things seen and felt are real, or nothing is real. Only the man on an high pedestal can conceive that being in man's mind has anything to do with the absolute existence of anything whatever. Of course, being in his mind makes a thing something to him in the knowledge way, but what has that to do with the absolute existence of the thing? Everything in existence owes its existence to the noumenon of that existence, and not to man's feeble conception. Man's capacities determine relative existence, but certainly not absolute existence; when it comes to a matter of absolute existence, man takes his chances with the rest. All things, man with the balance, rest on the noumenon, and not on man's pate, be it never so bald or learned.

Man with his capacities is capable of knowing something of himself and external nature. He knows himself spiritually in consciousness. He knows his physi-

cal nature and other physical nature through the senses; indeed, that is what he has senses for, and not for the beauty of the thing. Man is also capable of ideation. But there is this important difference, that you can't see or be conscious of a thing that does not exist, but you can ideate just anything you choose within your capacity of ideation. Yet you can't ideate a thing without qualities, or with any but universe qualities that you are capable of perceiving.

Idealists tell us consciousness is reliable and ideation is reliable; for the idea is the same as the thing. But they tell us the senses are no go; indeed, there are no senses. Science and the vulgar take a different view. The vulgar, knowing nothing of the process of seeing, believe in the existence of what they see; the learned, knowing something of the process, deny that we see anything external. Berkeley tells us we are only conscious of certain spirit conditions which are produced by God in certain law and order way. Philosophy tells us there are only thought relations or consciousness states which is the eternal consciousness in our space lumping itself into that manner of thing. As to the senses, a knowledge of the process of seeing annihilates the thing seen. Is the vulgar right in the thing, or the learned wrong in the process? To decide this, suppose we begin down as near as we can at the bottom of things and build up.

Knowledge is the noumenon of existence realizing or knowing itself. If man's spirit, as an individualiza-

tion of that noumenon, knows itself in the same space where the knowing is done, then that is self-realization, subjective knowledge, knowledge of the Ego. If noumenon as in spirit knows itself in the same space in physical qualities, that is, the body which the spirit permeates, or if it knows itself in external space in physical qualities, that is, the external world, then that is perceptive knowledge, objective knowledge, knowledge of the non-ego. But in all cases it is the noumenon realizing itself. And in some sense it is all objective knowledge; for when the spirit realizes itself it does so in its attributes of thought, emotion, will, and in something of an objective way. Then the great difference is that in consciousness knowledge, the noumenon realizes itself in the same space, and in spirit attributes, while in perceptive knowledge it realizes itself in external space and in physical qualities. Well, if the noumenon of existence can realize itself in the same space in spirit attributes it is no great stretch of imagination to suppose it capable of realizing itself in external space in physical qualities. The difference of the two kinds of knowledge is space and qualities, and this difference of space and qualities determines the individual, for the individual is the noumenon in certain space manifesting itself in certain qualities. All individuality are identified in noumenon, but differentiated in qualities and space. Then, that noumenon in one individuality should realize itself in another; although that other individuality may have different space and qualities, does not

after all seem so very remarkable. And when we remember that not only are spirit and physical things identified in noumenon, but both spirit and physical things are identified with the medium in which they exist and through which they know, that is, with Ether, then that there should be knowledge does not strike us with much amaze. To us this last sentence is absurd, and only a repetition of what we had said before; for to us Ether is the noumenon nonmanifested, and individuality is that noumenon manifested, and of course it is an all-round identity.

It is quite possible that the failure to recognize this all-round identity of existence is the source of much error. Men speak of physical and spirit things as not only radically different from each other, but also as radically different from the medium in which they exist. This evidently is erroneous. Ethia manifested in certain space is the individual, whether spirit or physical, non-manifested, she is what you are pleased to call Ether or medium. Ether and all things in that Ether are identified in Ethia. Spirit and matter are therefore identified in Ethia, and it is not so strange that they should affect each other; it is not so strange that matter should impress itself on spirit, nor that spirit should know and control matter.

Physical things and spirit things are differentiated in certain qualities we are capable of knowing. But beside being identified in noumenon, we have no way of knowing how far they are identified in qualities that we have

no capacities to realize. Indeed we have no proof that spirit has not all the qualities physical, but we do know they have not those qualities in a degree and combination that ordinary men can realize or detect. Spirit mediums say they are more highly gifted in this respect; and we would be glad to be convinced that they can see spirit outside the flesh. At the same time it is impossible for us to know dogmatically that physical things have not all the spirit attributes. Hence, it is impossible that we should in this life be as thoroughly convinced as we would wish to be of a distinct and separable spirit existence. Hence, it is impossible that Materialists and Pantheists should convince each other. Hence, the only possible way for Materialists and Pantheists to agree with each other is to agree with a third man. Materialism and Pantheism are two converging lines which meet at Ethia, or the infinite absolute God. They can agree on Ethia beyond both matter and spirit. Then they can agree that matter is Ethia manifested in physical qualities, and spirit, Ethia manifested in spirit attributes; and when they do this they will not be so hugely surprised that matter affects spirit, and that spirit knows and controls matter. And when Idealists recognize this common brotherhood of physical and spirit existence they will perhaps not be so certain that we cannot know the external world as it is through the senses; they may conclude that consciousness is not our only reliable way of knowing, and that there is some-

thing beside and more tangible than thought relations or consciousness states.

But concede that we can't know a thing with any certainty till it is within consciousness. Is there any way of bringing the external world into that sphere? This brings us back to the process of knowing the external world, which for the wise man knocks the vulgar man's external world of reality into pie. As we have said, a knowledge of the process of knowing the external world, instead of annihilating it, ought to give us greater confidence in the how firm the foundations, y^e things of externality. Can we bring the external world within the sphere of consciousness? Well, we don't have to bring the noumenon of the thing within the senses for that is already there identified with the noumenon of the object perceived. Then that is a great load taken off our shoulders at the very start, and is perhaps something of a relief to the reader who may have thought we were going to dump a camel or mountain bodily into his eye. The senses and the object are identified in noumenon. Then all we have to do to get the object into the senses within the sphere of consciousness is to dump the qualities of the object into the senses. nor do we aim to dump all the qualities into the same sense. If we could do that then we would only need the one sense, whereas we have five, at least. We propose dumping color, form, position, movement into the eye; solidity, form, temperature into the sense of touch, sound into the ear, other qualities into the nose and mouth! If the object

has other qualities we do not propose dumping those, for we have no dumping ground for them. When we have done this we have within the senses and consciousness all that is distinctively camel or mountain; for the noumenon of senses, camel and mountain, is always the same. If after getting these qualities within the senses we realize them there in consciousness, but attend to them in external space, we will be perceiving the object in its appropriate location in the qualities we have senses to realize.

Now the senses are senses because they are senses, and as senses they can do what nothing else under the sun can do. They can duplicate temporarily the qualities the object has permanently. The mirror can temporarily duplicate the color, form, and movement of an object before it. But the trouble with the mirror is that it has not optic nerves ramifying its surface, nor has it a brain behind it. What the bother is with Idealists we do not know. Hence, the mirror is not conscious of the duplicate on its surface, which proves its inferiority to the ordinary Idealist's intellect. The mirror also refuses utterly to place the qualities, temporarily duplicated on its surface, in the external object, causing or producing the duplicate, where the qualities permanently and of right belong, which again proves the parity of the mirror and the Idealist's intellect. Not that we would insinuate that Idealists are glass men, for they are only such in theory. When they go out into the external world they find it good for their health to attend to the

quality in the object, neglecting the duplicate in the sense. If a thunder-gust comes on apace they hie themselves away to shelter all the same as the vulgar, which they would scarcely do if they did not momentarily forget their idealism and relapse into vulgarity. If the thunder was altogether in their ear, and the gust otherwise exclusively in their person, evidently a bumb proof protection against externality would do them no good.

But does the external object duplicate its qualities in the senses? And if it does, do we properly locate the object in external space? If we do, then in perception we know absolute truth; for we know the absolute in certain space in the qualities it exhibits to our capacities there. And this is all we know of any object, spirit or physical, in consciousness, ideation, or any way, for it is all there is of the object. In perception we know the qualities of the object by those qualities duplicating temporarily in the senses.

The first question is, have the senses, for the time of perceiving, the same qualities as the object? There is little doubt the object produces some change in the sense. It does not change its noumenon, then it must change it in its qualities. And what more reasonable supposition than that the object changes the quality of the sense by giving the sense its own qualities? Would the object be likely to give the sense qualities it has not itself? Does the object before it give to the picture in

the eye its own color, form and movement, or some other? Does the apple duplicate its own qualities in the nose and mouth, or some other quality? Does the ringing bell duplicate its own qualities in the ear, or some other? Does the heated stove duplicate its own qualities in our person, or some other quality?

But we are told we can only know the external world through the sensations it causes in us, and that these sensations are not like anything in externality. Of course a sensation in us could only be like the same sensation in another man, or the animal. Only man and the animal are capable of sensations, for they alone have senses. In like manner they alone are capable of emotion, since they alone have a brain. A rock is not a success in the sensation, or emotional way.

But the bother is, we do not know the external world through the sensations any more than we know our gal through the emotion she stirs up in our bosom. The sensation, nor the emotion, is the avenue through which we know externality; they are objects of consciousness knowledge, but not avenues of perceptive knowledge. In them we know how the external world affects us sensationally and emotionally; we thus know the external world relatively but not absolutely. In sensation and emotion we know the absolute in our own nature, but not the absolute in external nature. The avenue through which we know the external world as it is in that externality, is a nerve and brain, and an intellectual condition, antecedent to the sensation and

emotion. This nerve and brain condition is produced by the external object by its duplicating its qualities in them; and based on this antecedent condition and arising from it as spontaneities, the sensations and emotions come because we have a sensational and emotional nature, and such are the laws of its workings. What the emotion is to the brain the sensations are to the sense, both based on the antecedent condition which is the avenue of knowledge. The object duplicates its qualities in the sense, then follows the sensation; for we have an emotional nature as well as the intellectual. But we realize the external object through the duplication. The programme seems to be this: the object duplicating its qualities in the sense; the sensation in the sense which to consciousness is an object of knowledge; but at the same time we attend to the qualities in the object, thus perceiving it in its qualities and relations; and consequent on this intellectual condition comes perhaps an emotion which is again an object of consciousness knowledge; consequent on the intellectual and emotional condition we will; consequent on that we act. The object does not duplicate its sensation in us for it has none, but it duplicates its qualities in the senses that we have senses to receive; and through those duplications we know the external object as it is, and absolute truth. This is all well enough in theory, but is there anything in the senses, or sense experience, substantiating? Of course we have not space for a scientific

investigation of the matter, even were we capable of that sort of thing.

There is a picture in the eye duplicating the color, form and movement of the object producing it. This serves as a pointer. We are not conscious of that picture. This again is suggestive; for it points to the fact that not being conscious of the duplication in any sense, cannot be taken as proof positive that the duplication is not there. Indeed we are much more interested in the permanent quality in the object than we are in the temporary duplicate in the sense. Perchance we have in the race life attended so long and persistently to the quality in the object, neglecting the duplicate in the sense that we have lost the power of being conscious of the duplicate, for disuse destroys. If there is sensation in the eye we are not conscious of it, at least, we are not conscious of that consciousness. What we call light is not a sensation; it is a realization of a condition or quality of air or Ether by the duplication of that quality in the eye.

Well, the eye is the great intellectual sense, and general referee for the other senses, and in it there is little or no sensation. The mouth is not an intellectual sense, but is quite a success in the sensation way. Therefore we conclude that knowledge does not come in through the sensation, but through some other channel. We go out to the external world by the external world first coming into us in the duplication way; we know

the quality in the object by knowing it in the sense ; we know it in both locations simultaneously.

But we are told that when we look at an object we see it because certain rays of light or waves of Ether coming from the sun have impinged on the object and been reflected to the eye, and that is all there is of it. Well that's enough. There is a why in the object of the reflection, and it is that why that we call color, form and movement. This why or noumenal condition of the object determines the noumenal condition of the intervening Ether, and this determines the condition in the eye ; and what more reasonable supposition than that the antecedent in the object is identical with the consequent in the eye ; the cause in the object and the effect in the eye are identical, made possible by the Ether medium which is identical with both eye and object, identified not only in noumenon, but for the time in quality. We are conscious of the quality in the eye. We perceive it in the object, but we do not realize it in the Ether medium between eye and object, for we can only know Ethia as she manifests herself in us and in other individuality.

The sense nerve condition in the eye produced by the object duplicates in the brother spirit permeating, and thus in knowing spirit conditions we know sense conditions, and in knowing sense conditions we know the external object, for there is an all-round identity, not only in noumenon, but for the time in quality.

If you extend your hand toward a heated stove you

have the sensation of warmth, and you know of the stove that it effects you thus. But antecedent to your sensation the stove has duplicated its heat quality in your hand, and based on that, or arising from it as a spontaneity comes the sensation because you have an emotional nature, or are capable of that sort of thing. Now, no one who believes heat is a species of noumenal motion will deny that there is the same motion in the stove, the air intervening, and in the hand or person; greater in the stove, less in the air, still less in the hand, but the same in character, differing only in degree. In this duplicate condition in the hand you know noumenal, or absolute truth as in your hand, the air and the stove; for you thus know noumenon in one of its manifestations to your capacities. The sensation is not like anything in the stove; for the stove has not a sensational nature while you have. But the duplicate condition in the hand is the same noumenal condition that is in the stove; noumenon is making the same manifestation in both locations, and in that you know absolute truth; you know noumenon in one of its expressions.

You place your hand on ice, and you at once know the ice effects you in certain sensational way. But if your hand remain long, your friend coming up bears witness with yours that your hand is as cold as ice, the same noumenal quality or condition in ice and hand. If you know this noumenal condition in hand you know it in the ice, and thus know absolute truth, both subjective and objective; for you thus know noumenal truth, or

noumenon in another manifestation to your capacities. And you do this not through the sensation but because the ice has duplicated its condition in your hand.

Again, you place your hand on an object and you say it is solid. Well, if you attend closely to your intellectual condition you find you have a dual experience; that of solidity in the hand, and solidity in the object. You can attend to solidity in hand and in the object alternately. If you attend to solidity in the hand you know noumenal truth there; if you attend to it in the object you know the same noumenal truth there, differing only in degree; for it is the same noumenal condition or quality in both locations. But you know the noumenal condition in the object through first knowing it in the hand. The object does not duplicate its solidity in the hand, but it reminds us of the solidity already there, and in that we realize solidity in the object by attending to it there. The hand is made the criterion or measure, and some things are more solid than the hand, some less so. Some objects, as gases and spirit, have no solidity that we can detect, for they do not remind us of our solidity. True, we generally attend to solidity in the object, for we are more concerned about that. We are concerned about the solidity of an apple before we bite it; we already know how hard-headed we are, but are concerned about the solidity of an object before we butt that head against it; we may safely butt the winds but not a post.

A bell rings out in a distant belfry; soon we hear it.

Those who are inclined to run everything into motion say the bell is in violent sound motion which duplicates in the air, on to the tympanum, to the sense nerves there and in the spirit permeating. You at once have the sensation of sound consequent on this antecedent condition, but instead of attending to it in the ear where you realize it in consciousness, you attend to it in the object perceiving it there. You know the effect of the bell in the sensation. But what you know absolutely of the bell is the duplicate condition which the same in tympanum, air and bell. When you know this antecedent condition in the sense, you know it in the air and bell, if you attend to it there. And throughout you evidently know absolute truth; for you know the absolute in that manner of manifestation to your capacities.

If you place sugar in the mouth you have a sensation in the tongue, but this sensation rests on an antecedent condition in the tongue which the sugar has caused. The sugar duplicates certain of its qualities in the tongue. From these qualities in the sugar sensation does not arise; sugar is not gifted in that line; from the same quality in the tongue sensation does arise, for the tongue wags to a thing of that sort. Of course taste is not an intellectual sense; we munch mostly for the fun of the thing which fun is in the sensation, and when munching we are not pursuing original inquiries in the scientific way. Yet when we see, hear and feel an object we know just that much about it; and when we taste and

smell it we know just that much more about the object. If we are not content with this we can analyze on down to the elements, and we know that much more. But if you carry the thing beyond that point you know nothing; for the object ceases to be an object and becomes non-manifested noumenon, which your capacities fail to report on; it no longer has qualities that duplicate in your senses.

It is well known that what are called animal passions come as spontaneities consequent on antecedent or noumenal conditions of the system. In sensations, passions, and all emotions, we know absolute truth as in our emotional nature; and in our ideas we know absolute truth in external nature. They are not the avenue of our knowledge of the external world. The duplicate condition which the object produces in us in perception, and which we produce in ourselves in ideation is the avenue of our knowledge of the external world; for in that we know noumenon not only in ourselves but elsewhere. It is an avenue because it goes somewhere and is the same all along the line.

It is perhaps unnecessary to pull our nose for information on this subject. We may note however that effluvia must contact with the sense of smell before it affects that sense. Indeed it is contact in all the senses. It is Ether contact in the eye; Ether or air contact in the ear; actual contact in the mouth and the sense of touch. And as contact influences by difference of motion this gives magnificent opportunity to those who

are prone to run to seed to conclude that all is motion. The individual is but motion of noumenon; the senses is one kind of motion, the object is another kind; and the object influences the sense by duplicating in it its peculiar motion, and thus we perceive it. But if we adopt a principle, the proper thing is to revel in it. And if we do that then noumenon is motion with nothing moving, and ideas are but motion.

There are two terms of existence: Ethia non-manifested, Ethia manifested. We know Ethia manifested in individuality; we don't know Ethia non-manifested. Calling her motion or consciousness states is no good. The universe is Ethia manifested in individuality which we know by the capacities we have. We must accept this individuality as it appears to our capacities. If we let that go we are done for, and the dog who swapped his bone for the shadow in the water was not more foolish. If we don't accept individuality as it appears to be, and analyze and subtleize to know something more real, we soon run upon Ethia non-manifested, and then we know nothing of course. But this thing of driving Ethia out of her manifestations, thinking to know her better where not manifested to our capacities at all, is simply nonsense. If idealism can't accept individuality, both spirit and physical, in which Ethia manifests herself, then the correct thing is to reject the whole compoodlement, Ethia with the rest, for evidently without the manifested Ethia, which is the individual, we

would not have even a suspicion of the non-manifested Ethia.

All individuality is real, and just what it appears to be to consciousness and the senses. The duplication of the qualities of the object in the senses is the guarantee that we perceive things as they are; ideation has not that guarantee. When the color, form, position, movement of a horse dump into the eye; certain other qualities into the ear; others into the sense of touch and smell; and other qualities into the mouth, if you make sausage of him, then you have the horse stabled and haltered in your intellectual make-up, for the noumenon you already had. And then if consciousness is reliable you know the horse as he is absolutely.

Now if the reader cares to study this duplication business in his own conscious experience we will venture to advise that he do not get things mixed. An idea is rather a complicated affair, and usually calls into play all parts of the intellectual nature. We must take into view the whole field, and hold that view steadily if we wish to see the different parts in their proper relation. We must remember that sight is the great intellectual sense, and referee for the other senses. No matter what the other senses say, we want to look at the thing. Beside that, ideation is sight ideation, and when we hear^c smell, or feel a thing, if we can't look at it, we form a sight conception of form, color, etc. If we smell a thing we look round for the cause; if we hear a thing we look at the cause or conceive of it; if we run up on

a thing in the dark we try to form a sight concept; when we taste a thing we don't look round for the cause, for it has gone in a hole, but we want to look at it before it goes there; when we look at a thing we don't look round for the cause, for we are already looking directly at it. When we hear a bell we sight-conceptively see it in a belfry, and perhaps a negro with a rope pulling for life, for the future life if it be a church bell. Well, it won't do to give the ear credit for all this; the quality that duplicates in the ear only teach us that about the bell, and that and the sensation provokes us to look at the thing sight-conceptively; we associate the duplicate and the sensation with a sight object in certain space.

This brings us to our second question: Do we correctly locate in external space the qualities that duplicate in the senses? Sometimes we don't. It is said in countries subject to earthquakes, that the sound of a rumbling vehicle along the street is often associated with an earthquake. And sometimes looking out of a window a gnat there becomes a horse out in the field. There is nothing wrong about the duplication, but we have placed the qualities in the wrong object and not in its proper position in external space. But these are only exceptions easily explained. In normal conditions we place the duplicate in the proper object and in its real location. This the character God gave the race, and both the race experience and our own enables us to do.

A thousand men looking at the same object from the

same stand point see in it the same qualities and the object in the same space. If one saw different from the rest he would be styled color blind, a knave or a fool. If this same test of unanimity were applied to ideation as seen in religions and philosophies then one half of the world would be knaves and fools to the other half, and that half would return the compliment, which is an honest opinion with bigotry and intolerance.

Again, science all over the world agrees with itself in all matters of sense experience.

Then the vulgar in all ages, scientists in all climes, and idealists in all experiences, everywhere outside his theory, say we do the correct thing in locating the external object and its qualities. Only the man on an high pedestal denies it in theory and in his library. This we think he does because of his exaggerated notion of man's importance in infinite affairs, and from a misunderstanding of the process of perception in its true inwardness.

Indeed, if we think we see an apple of certain form and color hanging on a tree ten paces away, and we walk those paces, provided of course we had legs to do it with, and just as we think we are in reach of the apple, if we had a reacher, we put forth our hand, if we had one, and apparently touch something of the form the eye said it had, and which is also solid, and as we approach it to the nose, if we had a nose, there is increased sensation there, and we tap on it if we had a tapper, and apparently there is sound from that point, and

we put it in our mouth, if we had a mouth, and just at the time there is a sensation apparently there coupled with the apparent fact that we are rolling a sweet morsel somewhere about the tongue, we begin to suspect we have placed the qualities in the appropriate location and in the object where they of rights belong.

If, in addition to this after we eat the apple, if we had an eater, we have a hurting in our stomach, if we had a stomach, then we would begin to suspect we had given an external thing an internal location, and would perhaps regret with an exceeding great remorse that we had not left the thing in the fullest enjoyment of that externality.

Again, if we are conscious of our arm lying on the table, and we open our eyes and see it there, then consciousness comes nearer corroborating what the senses say than Idealists may think comports with its high dignity; at that point it is near associating with the plebeian crowd, on a common ground of equality.

When all men in all ages bear witness with each other as to the external object and its space and qualities; and one sense corroborates another; and consciousness gives its evidence to the same thing; and the colic clinches the argument, then we must conclude there is something very damaging indeed in the process of perception to overcome this cloud of witnesses.

But it suffices the man on an high pedestal that some philosopher in the long ago said that consciousness is alone reliable, and we can only be conscious of states of

consciousness and thought relations. What, in the name of all the subtleties, he does with his emotions, of which we are most thoroughly conscious, we do not know.

Most things run to seed about the last thing they do; after that they go back toward nihilism. Idealism seems to have run to seed intellectually, just as certain religion has run to seed emotionally. But if you want to build up a human character, you must build it up on all sides in some sort of proportion; otherwise you grow lopsided apace. It would be nonsense to say any department of human nature is useless and must be exterminated. In this life intellectual nature is built on physical nature; emotional nature is built on intellectual nature; and it takes the three departments to make a man in this life. Possibly in the next life we can afford to discard the physical, but it is rather premature to do so until we are dead. Neither can we safely discard the emotional as Idealists advise; nor the intellectual, as religion advises, when it substitutes faith for all things else. If they believe what they say, why not conform the life to the doctrine? Why not Idealists live a purely intellectual life? Why not religion live a purely emotional life? By all means try the experiment.

We are of opinion the emotions are the higher department of our nature, but a spirit existence would include both the intellect and the emotions; and the emotions there would base an antecedent intellectual condition as they do here. The spirit could leave the body behind

and get on well enough in a spirit system of existence, but if it left its intellect in the rear doubtless it would have the experience of an old-fashioned fool in a new environment. But again if the spirit left its emotional nature behind, going to the Ether heaven as a purely intellectual machine, it would be a dry stick, and have very much the appearance of a cold, lean, learned professor of a college equally cold.

It won't do to neglect either of the three departments of our nature here; and if we neglect either the emotional or intellectual nature here we will find ourselves in the next life a sad case of arrested development and more or less squinteyed in all possible directions. The moral of which is, never run to seed in any direction. One wants to be a full well-rounded man, solid to the core, if a man at all.

Neither does it do to run to seed after God as the East does and would have us do, neglecting the individual. Nor is it the correct thing to run to seed after the individual, as is rather the Western habit, neglecting the God.

There is a manifested Ethia, which is the individual; and a non-manifested Ethia, absolute and infinite. Evidently the spirit should harmonize itself intellectually, emotionally, and its conduct with these great facts in all possible minutia; wherein he succeeds he is salvated; wherein he fails he is simply damned for the time of his shortcomings. That man who puts in all his time on God, or all his time on the individual, or all his time on

the intellect, or all his time on the emotions, will go about in the Ether heaven with one shoulder up and the other down, just as unto this day you may see them go about town.

Ethia's purposes are that man should perfect himself; she assuredly don't want him built up lopsided. And if you placed a man in your vineyard to work, you would expect him to work out your purposes. If he stood still, everlastingly walling his eyes at you you would pay him his talents and tell him go to, even to the man who wanted coon grinned out of a tree.

But the Idealist on an high pedestal of learning says you ignoramuses have no ground for an argument. There is no external world, you have no body, neither have you a spirit; a bundle of consciousness states or thought relations is the size of your pile; you should be well up in those things if you expect to see kingdom come. The bishop will tell you there is no external world, and he is glad of it, for from it men get a different concept of God to what he has, and become atheistic, skeptic and all that sort of thing. Man has a spirit breathed into Adam and descended into all men; the animal and nothing else has. True, this man spirit has thoughts, emotions, will, but they are produced by God, and are not the result of the spirit acting out the nature God gave it toward the environment in which he placed it. The God produces his thoughts with clock-work regularity. Indeed we must admire the clock-work reg-

ularity. If the man is to believe he has fruit in his orchard, if he had one, at harvest time, he must be lead up to it from early spring, with much clock-like regularity, for if he found fruit at harvest time when there had been none before, most likely he would say, well, I'll be mystified. It would indeed be a miracle.

Ethia manifested to our capacities in certain space is the individual, and we can only know the individual in its qualities just as we can only know Ethia in her manifestations. When we know a certain combination of qualities in certain space, we know that individual, and at the same time we know Ethia there manifested. When we know consciousness states or thought relations we know the spirit individual which is Ethia in that space manifesting herself in those things. Is there any great good sense in stopping at the thoughts, refusing to know the individual spirit, or at the spirit refusing to know Ethia, when you do the whole thing in the one act?

Again, is the Bishop right when he denies the external physical world? In physical qualities we know the physical individual, and Ethia as there manifested. Shall we stop at the physical qualities refusing to know the individual and the God, especially as it is no further bother? That God produces our thoughts is evident; but it is the manifested God as in the individual that has the thoughts. The manifested God does what the individual does, but not the non-manifested God; neither does the man in the moon think for us. As we have

said, there are two views; you may speak of what God does, or what the individual does, with equal truth, for the individual is the manifested God. The West speaks of what the individual does; it is the habit of the East to give God credit, and our Eastern religion keeps up the fashion. It seeks to graft on to the Western mind an Eastern habit, to which, of course, there is no objection, only it is an uphill business unless the soil was in better kelter.

Egotism of race and a misunderstanding of the process of perception annihilates all else but thought relations, or consciousness states. But a dash of genuine humility and a little deeper insight into the process of perception and the general relation of things, we think restablishes existence on the very same how-firm-me-foundations which ignorance originally gave it.

Therefore, three cheers and a donkey for ignorance and the worlds it believes in. "Where ignorance is bliss it were folly to be wise."

CHAPTER VIII.

IDEATION.

Science uses the Senses and Consciousness; Religion and Philosophy uses Ideation. Ideation not altogether reliable in the Science domain, where its assertions can be tested by the Senses and Consciousness. Is Ideation more fortunate elsewhere? The baleful influences of the Hopes, Fears and Vanities, and of obsolete fundamental principles. Conclusion.

That our manuscript may have its duplicate in our pocket-book, we shall have to proceed to wind out in something of a running style.

We not only know the external world perceptively, but also ideatively, or without the duplication in the sense. If I look at an object, then close my eyes, still thinking of it, I am in the same intellectual condition that I was in when looking at it, except that the object is not now duplicating its qualities in the sense.

The power of ideation is evidently the power of throwing ourselves into the self-same condition we would be in if actually looking at the object. Ideation is almost altogether sight ideation; for in the present stage of race evolution we are not very successful in ideating an object in any but the qualities, form, color and movement. What the race will do later no man knows.

This power of ideation is a later growth in the race life. Consciousness and the senses are mature; for the animal and ignorant men are as conscious, and in many cases have more acute senses than the learned. But the animal and ignorance are deficient in the power of ideation, and evidently this capacity is still progressive in its development in the race-life. Perhaps in the race-life we were first conscious of the duplication in the sense, but not successful in placing the duplicate quality in the appropriate external object. Afterward we learned to place the quality in the object without being conscious of the duplicate in the sense; finally we are learning to ideate or place the quality without the duplication at all, which is ideation pure and unadulterated. But we can't ideate in the object any but qualities we can perceive; that is, we can't throw ourselves, in our power of ideation, into any brain, and nerve, and intellectual condition that we have not been in when actually looking at a thing. What the race will do later, or what a higher race will do, no man knows, but that is all we can do now. And its all men have ever done, no matter how much inspiration and intellectual intuition they may have claimed, or how ecstatic they may have been; for none of them offer us an ideate object with any but perceptive qualities.

This duplication of the quality of the object in the senses, thus placing it within consciousness, is the guarantee of the truthfulness of what the senses tell us. Ideation has not this guarantee. Hence, all men believe

what they see, but not more than half of what they read or hear, and only the man on an high pedestal places implicit reliance on himself while ideating. Hence, there is unanimity in science, but unutterable confusion in religion and philosophy.

While we cannot see or be conscious of a thing that does not exist, we may ideate anything we choose within our capacity of ideation. In ideation we can combine perceptive qualities as we have never seen them combined and as they are perhaps nowhere absolutely combined. Fiction makes no pretense of offering us objective reality. Indeed ideation has no regard to objective truth.

An idea has two terms and the copula: the spirit, its intellectual attitude, and the object. The two first terms of the idea, the spirit and the attitude is always real, just as real when reading fiction as when reading history. But in history we suppose the object real, that is, we suppose it to be an absolute existence in certain space and certain time. In fiction we do not so suppose.

And in reasoning after having the concept we have still something to do; we have still to decide whether the concept is objectively true, that is whether there is anything in nature corresponding with the objective. This may be done in two ways. Science theorizes and then works up to the theory by observation and experience; they test their ideations by the senses and consciousness. And they so test because they rely on what consciousness and the senses say, while they do not place

implicit reliance on ideation. Scientists are men of experience and mathematical reasoning from that experience; they are not of unlimited faith in intellectual intuition and inspiration. If they implicitly relied on intuition and inspiration as some philosophy and religion does, then they would not test their ideations or theories by the senses and consciousness; it would be useless. But science finds that intuition and ideation is not always reliable in its domain; for many plausible theories explode, and often we conceive of an object in certain location which when we apply the senses we find is not there at all. The senses are the great reliance of science, and they are reliable because of the duplication of the quality of the object in them. This duplication is the guarantee which the senses have, and which ideation has not.

Of course science reasons and to that extent relies on intuition, but confines itself to its sphere. And the only result of this reasoning, outside of the mathematical, is the formation of theories which are given greater or less weight according to probabilities.

But if science gets too far from the facts of the senses and consciousness, then they are speculators with the rest. This we think they do when they talk of the atom, forces, transmutations and all that. Science finds that ideation and intuition often fails him in his own domain where the thing can be tested, then why he should place implicit reliance on the atom and the forces of which the senses and consciousness say not a thing,

we do not just see. He never saw an atom nor a force, and if he is conscious of force, then it is spirit.

The science sphere is the sphere of the senses and consciousness, the manifest Ethia in the universe. He deals not with her in Ether, nor in other systems of existence, because the senses are not applicable. And as this embraces about all we can know with our present capacities with any sort of certainty we think science ought in all conscience to be willing to leave the rest to ideation, that is, to speculators, religion and philosophy. To do so in a grudging way does not become them. Of course scientists have the same right with others to speculate, but when they do so they don the speculative and religious coat, and we can't then find it in our bosoms to pay more attention to them than others, for their conclusions there are not matters of consciousness, nor have they the duplication guarantee of the senses.

Science may object to turning Ethia and other systems of existence over to religion and philosophy because that domain is much larger than theirs. But you see science is in full possession; they are realizing on their property, while religion and philosophy must needs die or wait for greater capacity before coming into any sort of legal relation with their vast inheritance, and in such case the man is in no great haste to enforce his legal rights.

True, we tell science Ethia is infinite and absolute, and that she manifests herself in the universe. But we no sooner speak of the manifestation than we are in

science territory, and science takes the thing up, studying it as evolution, and telling us to go about our business, that they will see to the rest. The Hegelian philosophy tells science that Ethia is the absolute, the "imminent nothing," but Hegel no sooner has this "nothing" self-develop into "something" than science takes the something up studying it as evolution, and tells Hegel his philosophy is greatly buncombe in the science domain. Religion tells science Ethia is a personal God in a local heaven, who created the world in the beginning; but the beginning is no sooner begun than science takes it up, studying it as evolution, and telling religion that its inspired men are very much off when they speak of things in the science sphere.

And none of us can help ourselves, for the people will believe science, or the senses and consciousness, before ideation. If we venture on science territory we must needs abide by what science says about it; no man, inspired or what not, is able to stand up against science in its own country. Therefore speculators are very much inclined to stay out of that country. And if any of our progenitors have ventured too far, conflicting with science, then we wish they hadn't, for it is a source of much revision. But we have a very cute way out of that sort of difficulty; if we conflict with science in any case of fact we say oh! bother! we don't care for those things, or we were not inspired about that; we deal with things eternal in the skies. But as eternal things in the heavens means Ethia and other systems of existence,

we don't deal with them to any alarming extent, since we know nothing of other systems of existence, and Ethia only as she manifests herself in the concatenation, which is the science domain.

So that speculators, philosophical and otherwise, seem to be in a bad row for stumps. But we can still shout, there is a God, and that Ethia the infinite absolute is a much more reasonable concept than is the atom. Science can't shut off our wind on that. If we are absurd on science ground, science is not less preposterous on ours when it calls God an atom. And if the scientist when he transmutes out of the concatenation goes to Ether heaven as a force, we spirit fellows will assuredly have the laugh on him then. It is to be hoped he will not in revenge transmute into heat, for if the parson is any good as a prognosticator it will be hot enough anyway.

The scientist tells us force controls the concatenation, but unfortunately he never saw a force, and if he is conscious of force it is spirit. Therefore when he postulates force as the moving principle of the concatenation he is out of his territory, he is theorizing, he is speculating, since there is not an earthly chance of verification. Well, we speculate that spirit is the moving principle, and that this spirit is the divine energy of Ethia operative in the thing acting. If the non-manifested Ethia influences the individual in any other way, or in anything like a miraculous way, she does so by changing the character of the spirit conjoined with the physical side. This she could easily do since she permeates all

existence, and all spirit comes from her. Whether she ever does this is to be decided by facts in the science way. One man can speculate one way, another man the other way, but it amounts to nothing in the absence of supporting facts.

Science, pure and unadulterated, has nothing to do with the noumenon of existence, nor with the controlling principles of the concatenation. On the physical side it begins with the element and ends with the star: these two extremes and the "interim" is the science domain. When he passes beyond the element he is a theologian, a philosopher, a speculator. He is theorizing with no chance to verify in the senses and consciousness. If he says there is nothing beyond the element, he is a negative theologian; if he says there is something beyond the element, he is a positive theologian. If he calls that something an atom, Matter, or anything else, he gives his theology definite expression and conflicts with all who are not of like opinion.

Now we can understand that science can take this consistent position. There is something beyond the element, a noumenon of existence, but we have not the least idea what it is until it comes within our sphere at the element, where it first manifests itself to our capacities. But as we need a term in discussion we call it atom, or matter, in a non-committal way, as to what the thing really is. They can take a like consistent position as to the moving principle; there is a moving principle, as is clearly proved by the fact that things move.

What that principle is we do not know; but we must have a term in discussion, and we call it force in a non-committal way as to what the thing really is. He thus leaves the question open as to what the God and moving principle is. He then is at liberty with all other speculators to say God is the Atom, Matter, Pan God, Per God, or what not. He is also at liberty to say the moving principle is innate property, divine energy, spirit, or what not.

When science uses the terms force and atom as inclusive, in a non-committed way, of all Gods and moving principles we can understand them. But if any science uses the terms as exclusive of any God or moving principle, then we fail to hitch on. That force means anything definite excluding property of matter, or divine energy, or spirit, we don't see. Do you know anything about force that you do not know about these others? That the atom means anything definite, anything more than the ultimate reach of our capacities in the direction of subtlety without letting go of form or proportions we can't make out. In analysis larger individuality run down to smaller; smaller individuality down to elements; the elements run down to the atom; but the atom don't run down because we can't run after it. If the atom ran down, losing form, it would become a profound mystery beyond our capacities, which would not suit the man on an high pedestal. It is a little difficult for man to realize the fact that nature pays no attention whatever to incapacity; she feels under no manner of obliga-

tion to stop at the end of man's tether. When man undertakes to bring the whole of existence on his plane, or to hold on to it when there, he attempts a big thing, and the man on an high pedestal is alone equal to the occasion.

If science would keep out of a row with theology and at the same time do the correct thing for itself, it will drop the atom and forces, and confine itself to the individual and its conduct, thus leaving it for others to fight it out about the Gods, and moving principles. If philosophy will then busy itself with the general principles of science, and religion come down out of the clouds and teach us what our emotions and conduct toward our environment should be, something that they know something about, then things will be reasonably lovely and the goose will be all right.

Science tests its legitimate theories with the sense and consciousness, in which is included mathematical reasoning. But philosophy and religion do not; and they are mad as tuckeeho if you ask them to. They say to science, go to gehenna with your incapacities; we are inspired, or we have intellectual intuition; we don't have to be tested; we are full proof and a yard wide. And when those higher powers venture into science domain, conflicting with what science says about it, there is much bad blood in high life, which is not all purified by the people demanding that the higher powers there give way before the incapacities.

The higher powers do not test the objective truth of

their ideations by the senses and consciousness, in their particular sphere, for two good reasons, they can't and they don't want to. They tell us it is useless, for they are infallible in their intuitions of the true. Science perhaps points out that they are not infallible in its sphere, and that the presumption is that they are not infallible in any sphere. But this does not bother the higher powers, which have great contempt for the incapacities, the senses and consciousness; they do not bother about these things; they are not inspired about things on the science plane; they deal with things eternal and in the heavens. And it is lucky for them; for no man can tell in the scientific way whether they are infallible out there or not. But if they are, then there are many kinds of infallibility and it has divers results, as seen in different systems of religions and philosophies.

They tell us ideas are the same as things, and that all clear ideas are objectively true. Just how transparent an idea has to be to give it objective truth is not perhaps stated.

Now, all ideas, so far as the subject and the intellectual attitude is concerned, are the same as the thing and real. The bother is as to the objective part of the idea. Is there anything absolutely in externality corresponding with the thing of which we conceive? Sometimes there is, sometimes there is not. It depends. I may conceive of a gold mine ten feet under ground. I, and my intellectual attitude are real, but the gold mine may not be there. I may conceive of a mountain in Asia standing

on its apex, its base turned up to the sun, with pearls lying round loose as large as pumpkins. Consciousness says you and your intellectual attitude are real but it fails to commit itself to the mountain in that position or the pearls.

Then in the science domain the ideative idea is not always the same as the thing, that is, the idea, be it never so transparent, is not always objectively true. But the idea, is always subjectively true, for subjectively all ideas are true, as true when reading the Arabian Nights as when studying science.

But in the science domain consciousness ideas and percept ideas are always true and the same as the thing; the object always exists and exists as we know it. In consciousness the spirit is conscious of its thoughts, will and emotions; the idea is the same as the thing, and is not only subjectively true but true throughout. In perception the object and sense is identified in noumenon, and when the qualities of the object duplicate in the senses, and we realize it, the idea is the same as the thing; the spirit for the time of perceiving is identified with the object in both noumenon and qualities, and in knowing itself it knows the object, for the idea and the thing is the same, and the idea is not only subjectively true but objectively true, also.

Now, in ideation we throw ourselves into the perceptive attitude; we aim to produce in ourselves the precise same condition we would be in if actually looking at the thing ideated. If we succeed the idea is the

same as the thing, for we are identified with the thing in the noumenon and qualities of the thing; we have harmonized ourselves intellectually with objective fact, and the idea is both subjectively and objectively true. But if we fail to effect this identity or harmony the idea is not the same as the thing; it is subjectively true, but not objectively.

As we have said, ideation has no regard to truth. We can ideate any combination of qualities within our capacity of ideation, regardless of whether there is absolutely any such combination in externality or not. But if we are seeking truth, and not ideating for the fun of the thing, as when reading fiction, after we have the idea or concept, it still remains to decide whether the idea is objectively true; whether there is anything in nature corresponding with the object; whether the idea is the same as the thing; whether we harmonize intellectually with objective existence. This we decide in some sort of intuitive way, for what we call reason is the power of ideation coupled with this intuition of the true.

That all men have this intuition in some degree seems evident, for if he had it not he would not recognize the truth if he met it on the street. Indeed, he wouldn't know beans when the sack's open. Well, this intuition is the recognition of the identity or harmony between the intellectual condition and objective fact, when in our ideations we succeed in establishing it. Any man who has wrestled with knotty points knows that he ideates in a great many ways of how the thing might be.

Perhaps he does this for days and dreams of it of nights, and finally gives the thing up for the time; he is not content with any of his concepts. But if he is persistent he tackles the thing again and again, until finally he hits on a concept which he accepts as the truth with considerable gladness, without any apparent reason for accepting except that he intuitively realizes it as the truth. Well, if this gladness, or content, has any noumenal foundation it is because the thinker has succeeded in establishing an identity or harmony in his intellectual nature with objective existence; the noumenon in himself has harmonized itself with noumenon elsewhere in certain qualities.

Now we are inclined to believe all men would be infallible in their intuitions of the true, if they were absolutely free in their intuitions. We don't think the intellectual nature, or noumenon there would ever fail to realize the identity or harmony when established in ideation, if the intellect were not biased by outsiders who have no business in the matter and ought have no finger in the pie. Very few intellects, however, are absolutely free, independent and unbiased in their intuitions. And very many intellects fail of reaching the truth from lack of power of ideation; they fail to know the truth because they fail to conceive of it, and of course they could not intuitively accept the truth until they ideate it. But in many instances the intellect fails to realize the truth after it ideates it. This is scarcely

the fault of the intellect, so much so as the turpitude of its advisors.

The emotional nature is the worst enemy the intellect has in this respect. The fears, the hopes, the vanities, often play hob with man's intellect; they lead it astray in its conclusions; indeed, play the very devil with it. But for man's vanity he never would have got up on an high pedestal; for nothing else in nature could have elevated him to that preposterous eminence. There is not leverage enough in all known facts to give him the prominence in infinite affairs which his vanity easily does. And we know of no more fearful case of inflation than that of the Jews, when they appropriated the infinite, absolute God all unto themselves; and the parson's humility is not strikingly apparent when he makes God the exclusive property of the human race. If man had never got up on an high pedestal, he would never have believed the world was made exclusively for him; nor that existence is confined to his knowledge of it; nor that God attends exclusively to his interests; nor would he have railed at God through the devil because he made man imperfect in the beginning, and gave him an environment somewhat inharmonious; indeed, the devil would have been nowhere in sight. But having climbed to an high pedestal, naturally enough he has placed himself out of normal relations with not only God, but with the balance of the concatenation, and equally naturally he sees many things in a false light. He intuitively accepts as true, and with

very great gladness, that which satisfies his hopes and allays his fears, and especially and above all, that which maintains him on his an high pedestal. And this he imagines is intellectual intuition, or perhaps inspiration.

Man's emotional nature and ignorance leads him to form some false fundamental concept of existence. This is dingdonged into his children even to the remotest ages in text books and other books, at the fireside, in college, and in tabernacle; indeed the woods is full of it, and no wonder the thing lives long after it ought to be dead. And so long as the thing prevails it is concluded everything is true that harmonizes with the fundamental concept, just as the builder accepts everything as good that he can use in his present job.

But this is scarcely intellectual intuition. It is emotional and tribal or partisan intuition. It reaches tribal truth and satisfies the tribe, but does not always reach absolute truth. To reach absolute truth one must be absolutely free in his intnitions, uninfluenced by his emotions and all tribal relations or fundamental concepts. He must in his intuitions surrender himself unreservedly, not to his emotions, nor his ancestry, nor his surroundings, but to the noumenon of his existence. He must see things direct, and not in reflection from what others have said about them. He must think with his own brain. Indeed it is our opinion that is what we have brains for.

In conclusion, if it be objected that we show strong disposition to drag man down from his an high pedestal,

then we say we have no disposition to degrade man below his merits, nor to puff him above. As to whether man was originally created perfect or imperfect it matters remarkably little to us now; to-day we have the usual admixture. As Col. Ingersoll suggests, we are more concerned about what the son is now than about what the fathers were in the long ago. We are more concerned about our absolute standing than about our relative standing, and our absolute standing here and our prospects hereafter are in nowise influenced by what we think about ourselves. Inflating ourselves with an artificial importance will take us no higher than the pedestal; a just judgment of ourselves wont keep us out of a future existence if the God has so ordained. If the beginning of the race was but slight improvement on the monkey we are at this point of evolution just what we are; if the race began in paradise we amount to about the same thing. Whether we fell down through the garden, or fell up through the monkey, is a matter of no great concern; we must needs accept our present condition no matter how it came about. Nor does it matter whether we think we are specially loved of God; he loves us to the extent of what he has done for us; what that extent is the concatenation shows for itself. To puff ourselves up to anything more because it tickles our fancy is the child's play of makebelief, and the world is growing too old for that sort of thing. Man is just what he is, and his prospects are what they are; he is that much if he came down from heaven

through the garden; he is no more if he came from the monkey. Anything more belongs to the "pleasures of the imagination."

No doubt man originally came from Ethia in the Ether heaven, but whether he came through the garden, or as an evolution from the monkey, or from the animal plane fund of spirit, it matters not. It matters remarkably little what route he came, or what his line of antecedents back to Ethia in Ether is; he got here all the same. Man is not so much concerned about what is behind him; his face is set toward Zion, Mecca, or the Ether heaven. He is not so much concerned how he got here from Ethia in Ether as how he will get back to her there in proper shipshape; he don't want the God nor his old acquaintances to be ashamed of him when he gets back home. But puffing himself up as the specially loved of God for whom the world was made and the son given, does not better his nature here nor improve his prospects there. Indeed if that concept is erroneous we are to that extent damaged by it in this life, and the tendency of the thing will be to gravitate us into one of those hell pools in the next life.

Then if it is a question of what shall we do to be saved, never start to heaven by way of an high pedestal. We are specially concerned about the rural parson. He is very anxious to go to heaven and if he failed no doubt it would break his bosom. Yet when we hear him in the pulpit everlastingly scoring an imagined old gentleman of horns and much color for

what the God himself did we must confess to sad misgivings.

Again it is perhaps objected that we speak with too much levity of the God of existence; our face is not long enough nor our voice properly dolorous; we are not adequately impressed with the magnitude of the occasion nor at all up to the regulation standard in adoration.

As we have said, we judge by the universe standard and by what we know about the universe. Well, the universe is just what it is, no matter what God created it or what principle governs it. It is the same whether created and controlled by the Atom and Forces, by Matter, by Pantheistic God, by the Personal God, or by the Infinite Absolute God. Therefore every man has the same reasons for adoring and worshipping his God that other men have for worshipping their Gods. And if you see the Atomist building temples and dedicating them to the Atom and Forces you are not to be surprised, nor condemn them for it so long as they believe in that manner of God. Nor are you to be astonished neither disgusted with Materialists and Pantheists for doing the same thing. The contest is among the Gods. There is a God. The question is, what is the true concept of that God? Everybody worships his own concept.

But Atomists and Materialists are not so enthusiastic over their Gods as are Pantheists and those who believe in a personal God, notwithstanding they have the same

reasons so far as we can see. The Pantheist contemplates God, becomes ecstatic, and yearns with a mighty yearn for nirwanna or absorption into that God. Every one knows just how enthusiastic the religious man is, what he does and what he expects. The religious man has this advantage over the others in the matter of enthusiasm; one can be more enthusiastic toward a personality than toward an universality. But the great advantage the religious man has over the others, as to enthusiasm, is the devil. These others hold their Gods accountable for the concatenation as it is, while the religious man saddles the bad on the devil and gives thanks to the God for the good. They love the God for the good, and hate the devil for the bad. But if the love of the God and the hatred of the devil were thrown together, and an average struck, would the emotional condition of the religious man balance up any better than those others? True, the outside world fails to understand the fall and the atonement business; indeed to them it seems something of a bunglesome affair to allow the world to fall through the demon created, since it necessitates the atonement, and the loss of those who lived before and of all who go the "broad road" after. But the religious man does understand it, and so long as he has faith in the concept his emotions are the same, whether the concept has objective truth or not. For our emotions hinge not on the objective truth of our concepts but on our belief. If I have a brother in Africa who is a hunter of tigers, and I hear through

what I consider trustworthy sources and BELIEVE that he has been devoured by them, I grieve all the same whether that brother be dead or alive.

Perhaps an additional source of enthusiasm to the religious man is his belief that he has a spirit here and that he will have a spirit existence after death. But one sees not why the others may not have the same belief and consolation. The Atom, Matter and Pantheistic God as Gods are utterly beyond our conceptive reach. We know nothing of any of them until they manifest themselves in the things of the universe to our capacities. Suppose any of them in Ether nonmanifested, then the universe is this noumenon or God manifested; manifested in physical qualities it is the physical individual; manifested in spirit attributes it is the spirit individual. Then if even the Atom is the God, we see not an earthly reason why we should not have a spirit existence here and hereafter. That the Atomist and Materialist allow the others to have a monopoly on spirit existence does not show good business talent, or that they are extra sharp in looking out for the main chance.

If we were going to indicate a line of inquiry by scientific methods, it would be something like this.

What is the true concept of God? Is he an Atom, Matter, Pan. God, Per. God, or Infinite, Absolute God?

Is the God responsible for the concatenation as it is, or did the devil have a hand in the matter?

Are there special devils and saviors, or are all good men saviors to the extent of their saving influence, and all bad men devils in like proportion?

Does the concatenation show that it was made alone for man?

Was man made perfect in the beginning?

To solve this last problem it is necessary to go back to those garden-folks, the Egyptians, Jews, Persians, Indians, Chinese, Japanese. Does their history show them to have come down from a perfect "beginning," or up from a very primitive condition? Of course we Western people are a different and later growth, more or less influenced by those Eastern peoples. We may have had a garden of our own, or we may have fallen from the Eastern condition to our condition 3000 years ago through battling with the hoot owls.

Again, does the character of what the Biblical writers actually teach—and not what translation and interpretation, or the intellectual character of the age makes them teach—and their manner of teaching it, show them to have had special inspiration? Certain theology, defending some of the teachings of Moses and others of the earlier Jewish writers, tell us religion is an evolution, progressive. Does this evolution coincide with the evolution of the secular human intellect? Did they write as men would write among those Eastern peoples in those times? Of course, if those men were inspired, too much attention cannot be given them. But if they

were ordinary writers, who but expressed the concepts of their age and surroundings, the amount of talent of the very highest order expended on them is something fearful and not a little ludicrous. Will the foundation support the superstructure? Is it too much sugar for a sixpence? Is the grain worth the elaborate and expensive winnowing?

Finally, does man's salvation depend on religious ceremonies, or does it depend on his own efforts and the efforts of the race, building on the character the God gave the race in its creation, and in accordance with the plan which the God himself has impressed on the concatenation? If salvation depends on ceremonies, then the government does well to dedicate the Sabbath to those ceremonies; provided of course, it is lawful for a government to establish and maintain a religion. But if salvation depends on the race's own efforts, then why should the government interfere with those efforts? Why deny those men, whose hearts overflow with sympathy and kindness, the privilege of giving the poor children of the cities an airing on the Lord's day? Whatever the Lord may think about it, we've no idea Ethia has the least objection, since she evidently desires the happiness of all her children. Why deny the use of the Lord's day to the German for social enjoyment, and for social, intellectual and emotional improvement? Evidently Ethia desires that her sons and daughters should make an all round progress, for that is the order of her creations. True, the religious man thinks it

necessary to devote this day to religious performances. But why constrain other men to a like line of conduct, or to utter stagnation, when they are of a different opinion? There are diverse forms of despotism.

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ETHIANISM:

OR THE

Wise Men Reviewed.

By RIPLEY.

*"Man is not born to solve the mystery of existence,
but he must nevertheless attempt it in order that he
may learn to keep within the limits of the knowable;"*

—GOETHE.

ATLANTA, GEORGIA:
CONSTITUTION PUBLISHING COMPANY,
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